CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS

BOSTON, SATURDAY, SEPTEMBER 28, 1844.

VOL. XXIII.—NO. 39.

For the Register.

UNION SUNDAY SCHOOL CELEBRATION AT DOVER, MASS.

Messrs. Editors,—I received an invitation to attend a Sunday School Festival at the above place on the 4th inst., but indispensable engagements prevented me from arriving on the ground in season to be present during the morning services. The first thing which attracted my attention as I approached the spot which had been selected for the gathering, was a procession of children, who were just emerging from the grove, and, under the direction of H. Hooker, as Chief Marshal, were commencing a march around one of the noblest pine-forests in the country. As the procession advanced, the parents and friends of the scholars also appeared in large numbers, and appropriate music by two bands from Walpole Corner and Medfield, gave additional interest to the beautiful movement of the procession. In due time the company entered another portion of the grove and surrounded the tables, which were covered with a profusion of the choicest fruits and flowers of the season, as well as with other excellent things, of which it is sufficient to say, that they gave evidence of skilful hands and hospitable hearts.

While the children, with their friends, were *enjoying the collation*, which the ladies of Dover had so nobly provided, I learnt that this was a *Union* celebration, comprising the Sabbath Schools of the Unitarian, Orthodox and Baptist Societies; and, before the company separated, I saw ample proof that the union was *sincere* and *hearty*. Rev. W. White, of Dover, said grace at the table.

Rev. Ralph Sanger officiated as PRESIDENT of the day, and at the collation, among others, offered the following sentiments.

The Sunday School—An *aid*, not a *substitute* for parental instruction.

Robert Raikes—The founder of Sunday Schools. The memory of the good is blessed.

Ministers—When reviled, may they so behave, as not to *deserve* it, and so live, that nobody will *believe* it.

After the collation, the company re-assembled at the spot where the exercises of the morning had commenced. The instrumental music having ceased, a select piece of sacred music, appropriate to the occasion, was sung by all the company, when the President of the day introduced Josiah Bangs, Esq. of Boston, who addressed the meeting in a speech of great excellence, which rivetted the attention of all present. On another occasion I have attempted to characterize the peculiar power of Mr. Bangs, in his address to the children and teachers of Sunday Schools. With a voice, feeble and far from musical, and, moreover, pitched upon a falsetto key, he succeeds in fastening the attention of those who hear him, by convincing them that every word he utters comes from a rich store-house within. The truths he speaks come, if I may say so, *all alive* from his lips. You are not only convinced that he is in earnest, but your hearts are swelling full of sympathy towards your race, long before he has ceased speaking. On this occasion, Mr. Bangs gave us some of the results of his experience as a Sabbath School teacher, and the beautiful and thrilling incidents he related, and the comments which followed them, will long be remembered by those who heard them.

E. K. Whitaker, of Needham, was next introduced to the meeting. He stated some facts respecting his early and present connexion with Sunday Schools, and closed by showing the intimate bearing which the advancement of the *Temperance cause* had upon the permanent prosperity of Sabbath Schools.

Rev. Mr. Howe, Baptist missionary of Boston, followed Mr. W., and, although I understand he had been one of the principal speakers in the morning, yet all present, the young as well as old, seemed delighted that he had again taken the stand. I had heard this gentleman favorably spoken of before, and I was glad that this union gathering had brought him into our vicinity. His style of speaking is familiar and eminently practical. The youngest child can understand him, and this is a rare qualification. It is a beautiful evidence of the *power* of a speaker, when little hearts can be made to beat quick while listening to Gospel truths. I have been present at many Sunday School festivals, but I never saw children more deeply interested and delighted than they were while our missionary brother from Boston was speaking. And this reminds me of a remark made by Mr. Howe himself, who said, at the close of his address, that on no similar occasion, on his various visits to the country, had he witnessed such beautiful order in the behavior of children, as on that day.

The meeting was next addressed by Rev. Mr. Clarke from Maine, who briefly expressed the warm interest he felt in Sunday Schools, and the enjoyment which the proceedings of the day had afforded him.

My absence from the exercises of the forenoon prevented me from hearing the addresses which were made at that time by several other gentlemen, among whom was the Rev. Mr. Gannett of South Natick, whose remarks, as well as those of the other gentlemen referred to were, I understand, highly acceptable.

Although Rev. Mr. Sanger, as President of the day, was very active and in the happiest manner performed all the duties devolving upon him, preventing tiresome pauses, throwing in the ready word just when and where it was wanted, and never losing sight of the serious and more improving objects of the celebration; yet I noticed a perfect spirit of harmony and good-fellowship between him and the other clergymen of the town, each of whom seemed only anxious that the services and influences of the occasion should tend to the permanent good of all present. The spirit of *Love* was in the ascendant, and was triumphant throughout the day. May *such* Festivals be celebrated in all of our towns. May the Groves of New England, the first Temples of our Fathers, long be made vocal with songs of praise chanted by virtuous and happy children.

E. K. W.

RESPECT FOR PARENTS AND SUPERIORS.

Further extracts from Lay's 'Chinese as they are.'

'The bond that ties a child to its parents is not merely the obligation which it owes for its food, clothing, and so forth, but the respect which it has been taught to feel for them ever since it was capable of instruction. To insure this respect, Chinese moralists are never more emphatic than while insisting upon that absolute control which a father ought to exercise over his children, and correlatively, that active obedience which a son or a daughter is bound to render to the will of his or her parents, though they judiciously allow them the privilege of remonstrating when commands are unjust. Every father is, according to ancient doctrine, a magistrate in his own house; and it is argued, that if he cannot govern his own peculiar household, he is not fit to govern the people of a province or a neighborhood. I need not remind the scriptural reader, that inspiration has somewhere set a seal of approbation upon this mode of reasoning. Story-tellers of a moral vein are fond of representing a dutiful son as plagued and puzzled in his daily attendance upon a couple of cross-grained and peevish old people, whom he cannot please, though he is ready to lay down his life at their feet. A Chinaman's logic is nearly this;—parents have borne with extreme kindness and patience all the waywardness of babyhood, and of several subsequent years; it is but fair that children, in return, should bear with the ill humors and foibles of their old age. There is weight in the argument: but it is not a wholesome thing for any human being to feel that he can tyrannize over a son or a slave without the risk of retaliation. The most subdued and amiable among old people are oftentimes those who have brought up high-spirited, if not intractable, sons and daughters. I have reason to believe, however, that the sway exercised by Chinese parents is seldom burdensome, and that their will and pleasure are enforced, for the most part, with great mildness. As an example of this, I shall be forgiven, perhaps, if I tell the following little story. I was one day in company with an excellent missionary, taking an excursion upon the island of Honan in the river near Canton, when our path brought us to a delightful villa: we entered the gates, and proceeded up the principal pathway, admiring the shrubs and flowers, till we reached the mansion, where, in one apartment, we saw a number of young men seated at different desks, quietly pursuing their studies. My friend made some remarks to one of them, but received no reply, as it seemed to be a point of decorum for a student to consider that there is nothing so engaging as his lesson, nor anything so important as the injunction of his teacher. I wish this statute was recognized in some of our Sunday schools. In a few seconds the master appeared, and with a most accomplished grace and politeness invited us to follow him into the hall, or great room, for receiving friends as well as strangers. He ordered tea for us, showed us a foreign sword, and asked my opinion as to the genuineness of a bezoar-stone, which he had been taught to consider of great value. A little boy waited upon him in the office of page, who, among other duties, was sent to let the ladies of the household know that they might come and see some foreigners who had just called. The ladies soon made their appearance, and endeavored to improve their opportunity by putting on the most fascinating smiles they were mistress of, while he deemed it necessary to apologize for this departure from the ordinary rules of Chinese etiquette, as females are never invited to sit down with, or even to appear in the presence of a stranger. When he thought they had gazed long enough, he sent his page to signify the same to them, and they instantly retired. In this short and casual way, we saw how complete his authority was over his household, and yet with what gentleness it was evidently carried forward to its administration.—All was ease and noiseless tranquillity. The habitual reverence thus inspired in the mind of a child follows him through life, and forms an indissoluble link, a social bond of the strongest kind. The duty incumbent on a son to provide for the necessities of his indigent parents is seldom slighted, save by those who have no regard for themselves, and is usually discharged with many other becoming acts of esteem. I have sometimes admired the conduct of a son, when he has brought an aged parent to the hospital; the tenderness with which he conducted him to the patient's chair, and the feeling with which he detailed his sufferings, showed how deeply-rooted filial piety is in the heart of a Chinese. At Macao, a Chinese shoemaker who had done some work for me at Singapore, called to ask for some further encouragement. 'Why,' said I to him, 'did you leave Singapore, where you had a good business?' 'My old mother,' he replied, 'is getting very old, and she will have me live near her.' In obedience to the commands of a parent, he had given up the certain pursuit of a livelihood abroad, and returned to take a very precarious chance at home. The reader will not be sorry to hear, that this man used to come from time to time for a stock of New Testaments, to distribute among such of his countrymen as were likely to make a proper use of them.

The chain that connects father and son, parent and child, seems in some measure, to extend itself far enough to take in a multitude of relations; and hence the duties of mutual love and mutual help are fully recognized, as obtaining among all those that be within the reach of blood or affinity; while the hilarities of family feasts, or the sorrows of family mourning, are entered into with a keenness of relish, or an acuteness of feeling, which leaves the Chinese almost without a parallel in modern times. Men of study and retirement are to be found in China; but the greater number seem to have their hearts set upon social delights and the celebration of public festivity. And what strikes the spectator more than any other feature at such meetings is, the *respect* which every person is so anxious to pay to all around him. The more closely we survey the behavior of individuals assembled, the more we feel convinced that what we see is not form only, but feeling also. The rites of ceremony are rigidly enjoined in theory, and as closely followed in practice,—a consideration which has sometimes led strangers to think that everything on such occasions must be very stiff and formal; but this is not the case, for, apart from the easy grace with which these rites are performed, the scene is variegated by an application of the rule 'in honor preferring one another.' The host, or his friend, is determined to do his guest a certain piece of honor, which he, in his turn, is equally determined not to accept. This pertinacity is often carried so far that the dispute begins to look like a quarrel. In Dr. Morrison's dictionary, reciprocal reprehension, altercation, wrangling, &c., a yielding, polite, humble address, are meanings assigned to the same character: opposites that are easily reconciled, by observing how the Chinese *strive* to see who shall be first in *yielding* to another.

This habit of veneration, which gives a force to filial duty towards parents, and social duty towards friends and equals, prepares a Chinaman in a peculiar sense for the relation of a subject. A supreme reverence for persons in authority is a noble guarantee for obedience, and a great sweetener of the most painful parts of it. No man can deny the Chinese the honorable character of being good subjects, though, from the venality of their magistrates in general, they must often be exposed to many kinds of usage that strongly tempt them to throw off allegiance. I think it is not a tameness of disposition, a vile mass of craven qualities, that persuades a man to take kicks without feeling the gall of indignation, but an habitual sentiment of respect and a share of sterling good sense, that lead him to see and choose what is best for his own interest.

Every man has, or imagines he might have, a place within the purlieus of imperial goodness. Each step in promotion brings an officer nearer to this fountain of honor and benignity; and as advancement professedly depends upon merit alone, the way seems open to every man. A feeling of interest is thus combined with the sentiment of veneration, and links the subject to his prince in a way of which we have but little conception in this country, though loyalty is by no means wanting in the English character. Instances are not wanting, in which the magistrate is every way exemplary in his conduct: when this happens, a grateful people seem at a loss to know how they can revere him enough. It has often been a subject of admiration, that so many millions should be governed with so much apparent ease, where there appear to be so many motives to stir up rebellion. I attempt to account for it by saying, that a Chinese has a strong feeling of veneration for a physical endowment, which is subsequently improved by all the varied appliances of moral culture, and which leads him to regard all constituted authority with awe and respect; so that obedience forms one of his most permanent habits. This disposition to obey is not a little fortified by a lively perception of what makes for his own interest. He loves honor, wealth, and friends, and he knows full well that these things are only to be enjoyed while the law is respected and the magistrate obeyed. Pay the magistrates, so as to release them from the leaven of corruption, abolish an inquisition by torture, and let a prisoner's guilt or innocence rest upon a verdict of twelve of his peers, and China would in some respects become an earthly paradise. When I reflect on the happiness of this people, I am reminded of the saying, 'The Lord loveth the stranger in giving him food and raiment,' and cannot help thinking that if we were to set out upon any serious plan for the salvation of this people, 'God would help us,' not only in virtue of his promises but from some especial favor he bears to them. He has taught them to honor their father and their mother, and has made good his promise, for they have remained ever since the dispersion of mankind in the land which he gave to them; he has also taught them to obey magistrates, and to be subject to one another; may we not hope, then, that he will ere long, through our instrumentality, go a step further, and teach them to honor himself, and to love his Son, our Savior Jesus Christ! May we ere long, be stirred up to try the experiment, in a way commensurate with the great work before us!'

RELIGION IN CHINA.

'The indigenous religion of China is a system of Polytheism, which, like the theogonies of Egypt and Greece, is nothing more than a congeries of canonized fables. The regions of the sky, the earth and the sea, are parted into different presidencies, under the tutelage of some particular deity. The hills and the streams that fall down their sides had each its protector, who was worshipped when the husbandman was anxious to secure a supply of water for irrigating his rice fields. The gods of the land are still the objects of respect, and have their rites paid to them at certain times. After the harvest is over, the farmer presents certain offerings, which resemble a kind of first fruits. These deities seem not to be under the control of any Supreme Being, but to be left to do as they please in their proper sphere. It is strange that a Chinese, who thoroughly understands that a kingdom or a household cannot be kept in order unless there be *one* head, should fancy that all the changes of the universe can be kept in their order without the connecting influence of a single mind.

The various deities are recognized by altars, in a series of steps like the tower of Babel, by temples, niches, and pictures. The oblations consist of various kinds of edibles, as the object of address is presumed to be like a man, and to have need of such things. The fumes of incense, the effulgence of the taper, or the lighted tinsel, and the sound of the gong, are things which idolatry supposes will propitiate the good will of the god or goddess, to whom they are addressed. A large cenosr in the middle of the table, with an urn on each side, is the model after which all the altars are decorated. Various additions are made, but the triad is seldom, if ever, forgotten. These three vessels are generally made of pewter, and remind us of the ornaments gracing our chimney-pieces. Incense sticks are stuck into the censor, and as they waste deposit their ashes around their base. These are smoothed, and left to furnish a base for those that come after them. As China has a religion which existed from time immemoral, the question may be asked, where are the priests? To this it may be answered, that every man is a priest; he can offer sacrifices without the intervention of another. The father of a family is, by virtue of his position, a sort of high priest, and advances nearer to the altar than any of the devotees. This proves the high antiquity of the national superstitions of China; for amidst the dust and rubbish of error and willworship, this great truth has been preserved, that a man may draw near the footstool of the Deity without the mediation or help of a fellow mortal. The wily genius of priestcraft seems not to have succeeded in taking the conscience of a Chinese prisoner, so far as to make him believe that the complacency of a god or goddess could be dealt out to him at the pleasure of an earthly mediator: yet I think there must have been a set of men, who, by their knowledge and outward sanctity of manners, raised themselves in the eye of the multitude to a nearer friendship with the gods than the rest of their fellows.—Such persons would be virtually priests; their counsel would be asked in matters of difficulty; they would be invited to take a leading part in the conduct of sacrifices; and in times of misfortune, they would be asked what god or goddess it was that had taken umbrage at the conduct of the inquirer?'

In regard to Confucius, Mr Lay says:

'Being fully imbued with the spirit of self-love—the essential feature in time-serving atheism—he complimented the gods of the country with a little mock service, and forbade his disciples to ask any questions either about the divinity or sacrifice. Filial duty, carried to an extravagant length, was the never-ending theme of his discourses. The compass of his researches was narrow; the stock of his theology and his philosophy scanty; and for this reason he was easily tempted to lay an embargo on every kind of inquiry. All questions touching the existence and nature of celestial beings, and the share they take in the economy of the universe, were excluded. To hold father and mother in everlasting veneration was the sum of religion. Sages, and the instructers of mankind, however, rank with father and mother, and are worshiped by such as choose to admire their character. Among the great, a temple is erected within the inclosure of the premises, which contains the imaginary presence of all their ancestors. They are honored with a ritual, which resembles that we see performed in chapels belonging to the gods of the country. The worship at the tombs in spring and autumn is another branch of the same parental idolatry. The graves and sepulchres are swept and garnished with tinsel paper; rice, fowls, and sometimes a large roasted pig are presented at the tomb; a libation of wine or spirits is poured out upon the ground, and prayers are repeated by the sacrificer, who kneels upon a mat and touches the ground with his head. This is often done by proxy; and a man is sent with a few basins of rice, fish and fowl, to the hills, who performs these rites at many graves in succession.

'The toleration of China is worthy of our remark. Worshipers of all sects and parties seem to bear and forbear, in consequence of some real, though not formal, agreement between them. Their policy led them to make proselytes, without venturing so far as to condemn the propagators of a different religion. They saw that there was room enough in China for the almost indefinite expansion of each one of them, and were therefore content to leave the sword of persecution in its peaceful scabbard. The government, however, has proscribed the Roman Catholics, seeing, perhaps, that the pope of the east could not easily reconcile their claims for universal dominion.'

Speaking of the Chinese estimate of female character, Mr. Lay says,

'In his notions of what befits the feminine character, a Chinaman is not at east and west of us. He deems fidelity to lover and husband, affection towards children, and a grave and dignified deportment, as qualities essential to the excellence of woman. The emperor confers a kind of title upon some who have been noted for preeminence in this way, and, instead of a button, he bestows a coronet with a row of pendants. her name is gazetted; her merits, and the imperial pleasure in rewarding them, are set forth. The pen of historical record often does honor to those who are beyond the reach of imperial cognizance, by giving such persons a place among the *distinguished women* of the neighborhood. Even Macao, which stands at the bottom of the scale, is not without printed and published memorials of this sort.'

SUNDAY IN LONDON.

The devotion with which business is pursued in London has caused the Sunday to be most unfairly dealt with. The great bulk of the industrious classes find, or affect to find, that they must work from morning till night for six days, and then convince themselves that it is necessary to spend the Sunday entirely in recreation, for which they say they have no other time. It would probably be a new idea to many of them, if they were asked, 'Why no other time!' or if it were pointed out that each day ought to have, to some extent, its own period of recreation. But how far soever they may be in error on this point, the mode in which these classes do generally spend the Sunday is itself a fact in our social system not unworthy of notice. A few light pencillings on the subject may be listened to, where a downright sermon would be disregarded.

The streets of London always present a remarkably quiet and deserted appearance early in the morning, but on this day particularly so. All is still, save now and then when the steps of the distant policeman are heard breaking with their echoes the death-like silence of the streets, or when a party of anglers, principally young clerks and shopmen, pass by, yawning and half wishing that they had not got up quite so early, and carrying across their shoulders formidable instruments intended for the capture of roach and gudgeons, and large full-bellied baskets crammed with bread and meat, equivocal pork pies, and a bottle of beer. Now and then—but, I am happy to say, this has become comparatively a rare sight of late years—some mechanic, we may hope an unmarried one, who had been offering last night the first fruits of his week's wages at the shrine of Bacchus, comes staggering past. He is not sufficiently sober to know where he is going; but as he is not too drunk to walk, and does not make any disturbance, the policeman takes no notice of him. The early breakfast stalls, that on other days are patronized by artisans on the way to their work, are not to be seen or are confined to localities in which their custom is derived from those who reside in their immediate vicinity. The coffee-shops remain shut longer than usual, as mechanics, who form their principal frequenters, lie in bed a couple of hours later, as a rest from the toils of the past week, and a preparation for the fatigues of the ensuing day.

At seven o'clock the day may be said to commence. The shrill voice of the water-cress seller is heard—the small transactions of that trade confining it almost entirely to children and those who are too old for anything else. The other cries tolerated on Sunday morning are shrimps, dried haddocks, Yarmouth bloaters, mackerel, and the fruits of the season. It may be well, however, to say that the magnificent but ugly word bloater is applied to mere red herrings, and not to that incomparable dainty which swims in the sea only a few days before it comes on the table, and is only salted sufficiently to make it keep for that interval, and only smoked enough to tinge it with the color of virgin gold. The milk-woman now walks her rounds, clattering her tin cans, and singing out her musical cry. She is a stout, rosy-cheeked, good-humored Welsh or Irish woman, with a joke for the policeman, and for the servant-girl an inquiry after the health of her 'young man.' She is also the confidant of the whole neighborhood, and gives sage advice to the servant-of-all-work, who, disgusted with some inquiries that had been made after a shoulder of mutton which appeared but once at table, resolves to give that missus of hers warning this very blessed day. The chimneys begin to smoke, and the shops in the poor neighborhoods, that deal in the necessaries of life, open one by one. Down the narrow courts, windows are thrown open to let the chimney draw; and in that nearest you, you hear the rattle of cups and saucers, and by and by the screams of a little boy who is undergoing an involuntary ablution. When the younger branches of the family are dressed, they are made to sit in a row on the door-step, so that they may be out of the way, and with strict injunctions not to play, lest they should spoil their dresses. Inside, the mother and elder daughters are deep in the mysteries of stuffing a leg of pork and the manufacture of an apple-pie; and the father, after being knocked about by everybody, and made a complete tool of—having alternately been set to hold the baby, and pare apples, and reach down sugar, and sharpen knives—at length indignantly retires to the street-door, where, with his coat off, and in a very white shirt and ditto trousers, and with the baby in his arms, he smokes his pipe and reads his Sunday paper, borrowed from the public-house, or one of the penny weeklies, purchased 'out and out.'

About ten o'clock the streets become fuller. Londoners have a strong regard for appearances, and those who perhaps do not visit a church from one year's end to another, are yet unwilling to exhibit their negligence to the public. During the hours of the morning service the streets are comparatively empty; all those who set out on their day's walk before dinner—who, however, form but a limited proportion of the pleasure-seekers—starting about this time. They generally consist of small parties who go down by railway or steamboat to Greenwich, carrying their dinner with them in a basket, and dining under a chesnut-tree, spending their afternoon in visiting Shooter's Hill, riding on donkeys on Blackheath, or perhaps getting up, along with some other party, a game at kiss-in-the-ring. This is also the time chosen by the young shopkeeper, who, shutting his eyes to the expense, hires a gig for the day, and drives his lady-love to Harrow, Richmond, Tottenham, or some other favored place, where they dine at an ordinary; and after walking about in the neighborhood, return at six to tea, which is served with great dignity by the young lady, whose point of politeness is to thank the waiter separately for every service he performs. There is another class—patriarchal experienced men, knowing of the fact that simple and economical pleasures are often the best—who carry the whole of their family, and a friend or two besides, to Epping Forest, in a taxed cart drawn by a tall bony horse, well known in the neighborhood for the last dozen years, and generally supposed to possess unlimited powers of drawing. When this party has arrived at its destination, a large basket is unpacked, and a cloth spread on the ground, and they all fall upon the viands before them with hearty appetites and merry laughter, as safe from intruders as if they were in a balloon, although the place is within a few miles of London. After dinner a fire is made with dry sticks, and a small kettle of water is put on, which serves the double purpose of preparing the old gentleman's toddy and making tea for the ladies; and in the mean time the young folks stroll about, arm in arm, gathering wild flowers, and the old folks sit down together and prose. Others, with their dinner in a handkerchief, repair to Hampton Court, by means of a pleasure-van holding about two dozen persons, and for the trip there and back pay a shilling. The van is handsomely painted, the horses neatly harnessed, and the awning overhead protects the pleasures from the sun, admitting only the dust. In a very little while they are rumbled and tumbled into companionship. Perfect magazines of fun are these pleasure vans. Many an acquaintance begins in them which is destined to reach its climax at the altar, and only to terminate in the grave. These pleasures look down with a good-humored superiority on mere pedestrians, and many are the jokes and repartees bandied between the two as they pass.

Well, as has been said, it is ten o'clock. The main streets that lead out of town are thronged with pleasure-seekers, and in the poor neighborhoods the shops are open, and doing a great amount of business. Mrs. Smith, having resisted for some time the demands of the children for a pie, to their great glee at length gives in, and hurries out for green rhubarb, gooseberries, currants, and raspberries, or apples according to the season, though with many misgivings in her mind, when she considers the quantity of sugar that will be necessary to make them palatable. Good managers put off the buying of their Sunday joint to this moment, in the hope that the butcher will sell his meat a halfpenny a pound cheaper rather than keep it till the next day; but they meet with the fate of most very good managers, and are often obliged to put up now with what they would have rejected last night. Little boys, with their jackets off, carry earthern dishes containing shoulders of mutton, with potatoes under them, to the baker's, feeling all the way in a state of nervous trepidation lest they should meet with some strong and unscrupulous man who might not have such a dainty for his dinner. Behind comes a little girl who is intrusted with the pie, and who, on her return home, gives her mamma an account of what all the neighbors are going to have for dinner. It is astonishing how penetrating girls are, especially if they are the eldest in the family. Boys neither know nor care about anything that is not in some way or other connected with marbles or leap-frog, but we never knew a little girl who did not know the names of all the people in the street, and more of their affairs than could be gleaned from any other source.

The church-bells are now ringing, well-dressed people are walking along with a quiet and serious air, carrying prayer-books in their hands, and making Mrs. Smith wish that she had done all her marketing on Saturday evening, so that she might not have been seen before she had 'cleaned' herself. The shops are all shut, and in a quarter of an hour the streets are comparatively empty. The cabmen, despairing of a fare for the next two hours, collect in groups opposite the coach-stand, and regale themselves with the feast of reason and the flow of soul, the public-houses being rigidly closed until one o'clock; while in St. Giles' and Seven Dials, Irishmen dressed in blue coats with brass buttons, individually lean against posts, or, seated in rows on the curb-stone, smoke in a state of apathy, occasionally addressing some monosyllabic observation to one another which is answered with a grunt of assent.

It is one o'clock, and Mrs. Smith is dressed, and nursing the baby; and Mr. Smith having finished his second pipe, and read the paper through, advertisements and all, and having been put into a state of patriotic dissatisfaction by the leading article, is indignant because he cannot think of anything to grumble at except the heat of the weather. The little Smiths are each of them seated on a chair, in order to preserve their muslin frocks and white trousers; but which, however, they are constantly leaving, in order to look if the people have come out of church, keeping their mother constantly employed in reseating them. At last, however, the streets begin to fill as if by magic. The clock strikes one, and out the young Smiths rush to the baker's, without stopping for bonnets or hats. If they did not get there before any body else, who knows that somebody might not make a mistake and take away their pie? Such things have happened before, and it is a remarkable fact that the person who makes the exchange has always the best of it. However, on this occasion it is all right. The pork is done well, and is cased in a coating of such delicious crackling; the potatoes are nicely brown, and soaking in fat; and as for the pie, it is the perfection of the baking art. It is a fine sight too, to see the stout women handing the dishes over the counter, and receiving the money with an air of cool unconcern, as if a gooseberry pie were an every day occurrence, and a custard pudding a mere nothing; and it would not be a surprising sight, too, to one who did not know that the bakers live upon the steam of the good things entrusted in their hands. During the time the dinner has been sent for, Mr. Smith with his own hands has brought a pot of porter from the public house at the corner, stopping every minute to drink a mouthful lest it should spill. On reaching home, he finds that his wife has laid the cloth with scrupulous neatness, bringing out to advantage the imitation ebony cruet frame that they have had ever since their marriage, and the best knives and forks which had been a present from mother. The cloth is laid, too, on their best table, a small, round, unsteady, and indeed somewhat dissipated looking article, made of walnut tree. It is certainly rather a hard squeeze, but the other table will not do for Sunday; and Mrs. Smith takes the youngest boy on her lap, and father one of the little girls, and thus they all manage, somehow or other, to get within reach of the dainties.—We will not say anything about the dinner, farther than that it is treated in the style customary with Londoners, who consider it a Christian duty to eat as much as possible on Sunday; and it must be a good dinner too, even if they are upon short commons for the rest of the week to pay for it.

The dinner is over, the things are put away, and everybody is dressed, and anxious to go out. So Mr. Smith goes for the children's 'shay' from the back-yard, and with some difficulty lugs it up the narrow steps, looking very red, and feeling very wrathful from his having whitened his best coat against the wall, and received a blow on the shins from the handle of the chaise. However, he cools down when three of the children are inserted in the vehicle, and the party at length set out, three other children walking behind with his wife and the baby, while he himself draws the chaise, wrapped up in the enjoyment of a new clay pipe at least half a yard long, which he had hid away till now over the clock, to be out of the reach of the juveniles. Through the streets they go, Mrs. Smith screaming out every moment to the children to get out of the way of the carriages; and herself, by way of setting a good example, running every now and then under the very heads of the horses, as is the custom of all timid ladies. They cross the New Road, down which crowds of people are making for Regent's Park, to sit down on benches or lie on the grass, or form a circle round one or other of the many lecturers who there hold forth gratuitously; and perhaps after that to make a pilgrimage to Primrose Hill from the top of which they see the panorama of the mighty city spread before them, with St. Paul's rising high in the midst.

Everything goes on pleasantly enough with our Smiths, who walk through Somers-Town, keeping on the shady side of the way; but it is quite a different affair when they get past Chalk Farm. The road here opens to the hot sun, and clouds of dust come darting down, then across and back again, like a playful kitten doing all the mischief it can out of pure fun. But the worst of it is the steep hill they have now to climb. Mr. Smith tugs and toils away, now stopping to dry the perspiration from his brow, and now giving vent to his feelings by reproaches levelled at his wife. He knew all along what it would be. It always happens so every Sunday; and his pleasure must be spoiled for a whole day, because she would insist on bringing the children. It was too bad—that it was.—Now, Mrs. Smith possesses as she affirms the temper of a *hangel*, but to hear the way that John went on would exhaust the patience of Job. Was n't it enough that she was worrit to death by the baby, but he must begin to talk about her bringing the children, just as if he didn't propose it himself? But that was the way she was always treated; he was never contented and sociable like other men. Why did n't he take pattern by cousin Mary's? But just as she had reached this point, they arrive at a public house, in which Mr. Smith proposes that they should rest for a short time, and as his wife is perfectly agreeable they walk in.—After sitting for some little while over a pint, who should they see but young Thompson and his wife, a very respectable couple indeed, he being a first rate turner, making, it is said, at least two guineas a week. After expressing their mutual surprise at meeting, they all sit down together, and the two men begin to talk politics, and the ladies domestics. Mrs Smith gives a complete history of the rise and progress of the hooping-cough with which little Johnny had been lately suffering, with an exposition of her particular mode of treatment, to all of which Mrs. Thompson listens with great interest, and treasures it up in her mind, as she herself has a little baby of two or three months old Having rested for some time, they start in a body, and as there are now two men to draw the chaise, they now go on pleasantly enough, and at length, after several stoppages, arrive at the very top of the Hampstead Heath.

On a side of the declivity of the heath there are a great number of tables and forms laid out on the grass, on which some washerwomen, who inhabit the cottages close by, provide the social meal for all such as are wtlling to pay ninepence a-head. To this spot our party repair, and after some discussion with an elderly female with regard to how many heads the young Smiths might be supposed to possess collectively, they sit down and take tea, remarking how very differently the beverage, as well as the bread and butter, tastes in the country. Even tea, however, will not stand more than three or four waterings at the most, and they at length get up and turn their faces homewards.

The heath is now rapidly becoming deserted, the only persons who seem inclined to remain being couples, who walk about slowly in the less frequented parts, and talk together in a low tone, and white gowns that are seen gliding like phantoms among the bushes, each with its Hamlet striving to muster courage to address it.—The dusk of the evening is coming on, and the pleasure-seekers again return to the road, and now commences the least agreeable part of the day. From Hampstead to the New Road there is an almost solid line of human beings, some three miles long, enshrined in a cloud of dust. Every person is thirsty, but the public-houses are all full; and even if they were not, there are very few who have not spent their money at Hampstead. Of that mass of human beings—indeed of the whole population of London, whether seen in church or in the streets on this day—it is worthy of remark, that there is not one who is not well and comfortably dressed.—In this respect we differ from most continental cities. The same feeling of pride that makes the Londoner fare well on Sunday at the expense of the rest of the week, causes him to dress well, and if he cannot do so, he remains a prisoner in his house all day.

Down the hill come the multitude, their feet sore with walking, their heads aching with the heat of the sun, combined, in many cases, with the potations they had been imbibing, their clothes discolored with the dust, and almost all of them either sulky, or venting their ill-humor on their friends. Our party, who half an hour ago were in such good spirits, are now quite the reverse. Mr. and Mrs. Smith are engaged in a not very amicable discussion, and the children are either asleep or crying, and their mother endeavors to silence them by a distribution of boxes on the ear, which, strangely enough, seems to have quite an opposite effect. Those who can afford to ride are the only persons who enjoy themselves. One party come tearing down the hill at full speed in a cab, making the women run screaming out of the way, and raising a cloud of dust that blinds everybody. Inside the convevance are three couples, and three or four gentlemen are distributed on the available places on the roof, smoking cigars, and cutting jokes at the personal appearance of the passers-by. Just as the Smiths are entering London, the evening services of the churches is finished, and the different congregations come pouring out, neatly dressed, and with a quiet, serious air. The Smiths, with dirty faces, dusty clothes, and screaming children, hang down their heads abashed, and sneak home as quickly and quietly as they can, and quite worn out, go to bed with a mental resolution not to seek pleasure for the future in such a laborious manner. It is a curious fact, and one that shows how much better the pleasurable parts of past events are remembered than the disagreeable, that the Smiths, the very next Sunday, again go to the very same place, spend the day in the same manner, and return with the same resolution, which is made only to be broken the next Sunday.

The streets in the mean time continue more or less crowded by the returning population till ten o'clock, when a sensible and remarkable diminution in the numbers takes place. Almost all the families with children are by this time housed, and the warehousemen, shopmen and shopwomen who live with their employers, disappear as the hour strikes, like so many apparitions. This abstracts at once the gayer part of the throng, including all the patent leather boots, gold (mosaic) headed canes, delicate colored silk gowns, barege shawls, and pretty bonnets, and with these accessories most of the gentlemanlike figures and coquettish ankles which throughout the day had thrown a strong dash of gentility upon the motley assemblage. The great lines of thoroughfare became more and more empty towards eleven, and in the back streets the neighbors who had congregated at the doors in little groups to talk over the events of the day, or to compensate themselves for having passed the Sunday at home by enjoying a look at the returning wanderers, vanish one by one into the interior of their domiciles. 'Good night' is heard on all sides, mingled with the shutting of doors, the shooting of bolts, and here and there with softer adieus. By midnight the signs of the holiday are over.

Such are but a few traits of a vast subject, the full treatment of which might fill volumes. Enough, however, must have been done even in these light paragraphs, to indicate the unsatisfactory nature of the tradesman and working-man's Sunday in London; that is, taking these classes generally, and acknowledging many exceptions. At best, a little amusement is obtained, or a brief unbending from tasks which press at all other times. The higher needs of our nature are left entirely ungratified. It may not, I humbly think, be amiss, while congratulating ourselves on the success of the nation generally in the pursuit of wealth, to remember the immense expense in various ways so a vast portion of the people at which that success is secured. [Chambers' Journal.

THE PICTURE SPREAD OUT BEFORE THE SPIRIT-WORLD.

The following article in a late number of the Christian Citizen, the excellent paper of the 'Learned Blacksmith,' is from the pen of Samuel E. Coues.

A few days since I examined a collection of paintings, exhibited for sale. Some of the pictures were 'battle scenes,' and these, in the owner's estimation, were the gems of the collection.

I believe that our religion frowneth upon all wars, and all preparations for war; that as a Christian, a man cannot fight. But to wave this, admit that war is necessary, that the floating battery must be built, that ingenuity must be stretched to the utmost to invent the machinery of destruction, that some of our citizens must be trained to the art of man-butchery; admitting all this, then let me ask, why will men place in their houses pictures of the heart-sickening scenes of the murderous conflict?—Do they love to have the eye rest upon the agony of their fellow-men? Is the picture of the ship, with her decks slippery with gore, and the heart-blood of hundreds staining the waters around her,—are these paintings, which recall the dead and the dying, the wounded and the mutilated, with their limbs torn off, or their bowels gushing out,—are these suggestive of pleasant thoughts; are these agreeable objects of contemplation?

They were so once, for, from the force of long established habit of mind, these pictures called up ideas of success, of heroism, of triumph, of glory. But this habit of men's thoughts is broken now. The things which once stimulated passion, and excited the martial spirit, now cause us to detest war, and call up our strength to oppose its desolation. Every enlightened man looking upon such pictures, sees recorded upon the canvass the protest of humanity against the strife of arms. It is now as if the print of the battle were folded in the leaves of the gospel. We cannot see the one without recalling the spirit of the other.

These pictures are often the direct advocates of peace. They speak eloquently and forcibly to the eye. They show us what war is. I remember one, which thus spoke most intelligibly. It was a battle scene, in which were depicted,—stretching out as far as the eye could reach, to the very horizon of the picture,—two vast armies, engaged in the work of slaughter. The smoke almost covered up the contending hosts, rendering the main battle indistinct. In the fore-ground, on which the eye could not fail to rest was the commander-in-chief; the foot of the horse on which he sat was on the breast of a wounded man; he was trampling out of his own soldier the last remnant of life. It impressed on every beholder the nature of war—of war with its iron heel upon the breast of humanity.

There is an awful thought suggested by this subject. It is this—there is a *permanence* in the deeds of the soldier. The noise of the battle to us has subsided; the wounded have ceased to feel their anguish; the dead have been buried; the mound over their graves have been levelled by time, and every trace of the deadly strife upon the earth obliterated. Still, there is no artist required to give the conflict its real permanency. Every battle stands a perpetual record. Their features are never to be erased. They are all to the very minutiæ, *daguerreotyped* on the moral world.

Upon the spot of ocean where the battle raged, *to our sight*, there is a calm now. Its waters are unruffled; the deep blue wave rolls in silence there. The winds have long since scattered the smoke of the conflict; the roar of the cannon has ceased; we cannot even mark the spot. In mercy our eyes have been dimmed; there hangs over the scene a veil impenetrable to those in the flesh. To Him, to whom the past and the present are one, to all the redeemed around the throne, to the whole host of heaven, the battle ever rages there. The groans still come up from the place. The deep-mouthed curse and the frantic yell, the gurgling death-cry, the shout of victory, the thunder of the cannon,

was the good angel of Providence to deliver him—Peace which the last 'Democratic' pronounces civilization.

Only once, has a great State dared thus to lean on an Almighty arm; and how gloriously was it borne onward! When the founder of Philadelphia bought his lands of the Indians, they thought themselves wronged; and one of the Commissioners proposed compelling them to keep the bargain. But, Penn, instead of shedding their blood, offered them a few more pieces of cloth, and they went home perfectly pleased. By and by, when the Colony was starving, these same Indians came forward and relieved the sufferers by hunting, and by the very grain they had reserved to sow their fields! Who can say here, that peace is impolitic? The fact is, men have not yet had enough faith in christianity to try its laws. They will not trust themselves to justice, love, humanity, heaven. They cling to the bloody tools of death, and wound the Savior in the house of his friends.

Pennsylvania subsisted for seventy years, in the midst of six Indian nations without a militia for her defence, leaning securely on the outspread arms of God; until at length, another party triumphing over this Divine sentiment of peace, she was plunged into the same bloody struggles which all but swept away the other infant States.

During the last war, a Quaker, living on the Western frontier, determined to rely on the simple law of love. So, one morning, when a file of savages drew near his house, he went out, and gave his hand to the leader. But, no one took any notice of him. They entered the house, searched for fire-arms; and finding none, took the food he offered and went peacefully away. By and by, they stopped within sight; and after a few moments one came back with a white feather, which he fastened above the door; and which proved ever after a sufficient safeguard from the deadly foe.

The truth is, there is no omnipotent principle in creation but love—nothing else can surmount every obstacle, melt the flintiest heart, smooth the deepest wrinkle of revenge, and vindicate against most fearful odds her divine majesty. On one occasion, Miss Dix saw a howling maniac, who seemed in a perfect frenzy of misery. She was assured he would murder any one that approached. In her own gentle tones she began to read from the Psalms. His shouts ceased. 'More,' he said meekly, 'more; it does me good.' By and by, she said 'I must go.' 'No, you can't,' was the reply: 'God sent you and you must stay; give me your hand.' The keeper said, 'oh no, he will tear it off in a minute.' But she gave it to him.—And, after reading awhile with her hand clasped tightly in his, he yielded sadly to the request of her spent nature to go, and begging the book of her, and extorting a promise that she would return, he added, 'you treat me right; God sent you!' LADD.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 28, 1844.

THE INSTRUMENT UPON WHICH THE CHRISTIAN REFORMER RELIES.

The questions 'how shall the true welfare of man be advanced,' 'what are the unfavorable and what the favorable influences,' these questions, under some form or other, continually occupy our minds and hearts. We all think, and perhaps we are right in so thinking, that our age is peculiarly alive to the importance of these inquiries. We are desirous that the true ends of life should be recognized, that some efficient means for their attainment should be adopted. We feel that this present earthly existence is not to be lightly esteemed, that there is something to be done for each soul and for society, here below. We hear on every side earnest protests against the various evils of life; it is not to be borne, we are told, that the establishment of the kingdom of God should be any longer delayed; if our form of faith is in fault, we must have a new form of faith; if our civil institutions are in fault, we must have new civil institutions; plainly men were created to obey God and to find blessedness in obedience,—woe then to every person and to every thing that hinders. There are signs, doubtless, of a new life, signs that the spirit of man is arousing from slumber and beginning to long for those beautiful garments that must sooner or later be put on. We realize that enemies have been harbored within the camp, and we look about earnestly for weapons of war, wherewith we may strengthen ourselves against them. Pauperism, Slavery, Intemperance, Hatred, Indolence, Frivolity, these all, we say, must no longer be harbored, every Christian man shall engage against them, or we will appeal from the disciple to the Master. There are periods in the history of the world, blessed periods, when thoughts of this kind gain the first place in the human mind and heart. There is every reason for believing that this is such a period.

It is a glorious time for earnest minds; it is a glorious time for one who is chiefly desirous of securing for his brethren the blessings promised to man, by pure and undefiled religion. It is painful, yet also pleasant, to hear the cry for light and strength, that comes to us now from every quarter. The real necessity is now felt; and men learn that husks are not the bread that came down from heaven; and those who hunger, will be ready to hear of Him, who can satisfy their hunger. Now is the good time for the sower of the seed. Moreover, every one who has something to impart, will be the rather moved to activity, because those who are faint-hearted will be especially liable, at such times, to fall into despair. Every form of evil and suffering is now brought forward into distinct notice; we have eagerly sought to learn the full measure of iniquity; we have, some of us, estimated the tremendous work to be accomplished, before we have, to any considerable extent, provided ourselves with the needful instruments; before, indeed, we have so much as learned what these instruments are.

It is a time then for the Watchmen in Israel, for the Herald of the Gospel, to speak out earnestly and with much plainness. When every one else is proposing his favorite method, and compassing sea and land to 'agitate,' to make proselytes, to marshal faithful armies against our many foes, the soldiers that have sworn allegiance to the King of Truth, will not be slow to gird on the harness and rush into the foremost ranks. And surely, they must have a glorious word to give forth; for their fathers in the faith, since the faith has been preached, have been found enduring hardness in every scene of duty and of trial, making a good confession before the Pilates of this world, submitting to torture and to death, for the priceless truths committed to their keeping. And what is the word of encouragement and exhortation, which the disciple of Christ will be prompted to send forth? He will assure men, we reply, 'that God through Christ is now the Helper of his human children, that heavenly aid for the struggle of life is promised to the true Christian.' 'The tabernable of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.'

1. The disciple will urge this fact upon those first, who are ready to despair. Who can despair of man or of society, with the book of the New Testament open before him, with the testimony of Christ and of every true follower of our Lord, sounding in his ears! When we reflect upon human life, upon personal and social evil, do we consider sufficiently the assurances and promises of the Gospel!—do we not insensibly, though we are Christians, slide into the old heathen view of the world! Prophets, philosophers and kings, the pious, the wise and the mighty, were indeed filled sometimes with anxious thoughts, about the issues of human existence; but remember that prophets, sages and kings desired to see the things that we see and could not see them. Therefore they might be anxious; therefore we may not be anxious. They might be pardoned for indulging feelings of distrust and dread; for the mystery that has been revealed to us was hidden from them. Their prayer has been heard, their desire has been fulfilled, God has been manifested in His Anointed, reconciling the world unto Himself, not to be alienated by our sins, but seeking to remove these sins. Shall a world, where God abideth, be plunged into despair! Has He not entered into human life, through His blessed Son, joined Himself to its weaknesses, conquered its sins, endured its trials, borne its cross, entered its grave triumphed over death, its last and relentless enemy! If the life of Christ means anything, if the words of Christ are not the most extravagant and mad hyperboles, if Christian experience be not, through and through, a delusion, then God is with His Church, as He is not with the world, most intimately united with every soul, ready to bless and forward every holy enterprise. Through Jesus, God, with whom all things are possible, dwells with us. Life, Light, Love, Order, Beauty, Peace are our's. Shall we deny the Fact of this Presence, and despair!—or shall we believe Jesus, the Head of the New Creation, and be filled with confidence! Say, if you please, that man is weak and wayward, almost the slave of an evil nature, that only pride or ignorance can lead us to extol him, or have any hope for him; say, if you please, that the wisest of mankind, those who have been most familiar with its deepest experiences, have borne the most explicit testimony to human insufficiency, whether the individual or society be considered; say, if you please, that experience teaches despair. We will admit it all, yes, we shall find in it all only confirmation of our encouraging statement. Man craved and craves, you say, more help, a more intimate communion with Heaven, a brighter, and more perfect manifestation of the Father. Now, we do not urge men to be comforted, because such a manifestation has not been granted, but because it has been granted, because the Tabernacle of God is with men. We say, that if the Gospel means anything, it means this; that this is its central truth: that this must be the fundamental principle of that society or kingdom, which the Savior established, when he gave his spirit to his disciples and sent them forth into all the world, to baptize and to preach. Where the spirit of the Lord is, there is Liberty; not subjection to the lower nature, but Liberty, deliverance from its bondage, freedom to share the life and the peace of God. Even those in bondage should resist the approaches of despair; surely then, the free children of God should rejoice in His gifts and promises. These are not revoked; these go before works; these are good, though the will and the deed in us, be lacking for the time; for He worketh in us, both to will and to do. Despair, then, is heathenish, it is a virtual denial of the Master, it evinces a disregard of his assurance, 'he that abideth in me, the same bringeth forth much fruit, though indeed without me ye can do nothing,' 'Have I been so long time with you, and yet hast thou not known me!'

2. Again, we would urge this fact of the Divine Presence upon those who do not despair, but on the contrary, are seeking for and testing various promising expedients for the more speedy removal of evil. Let them seek wisely. We are not disposed with some to deny that fearful evils exist, or to affirm with others that they necessarily form a part of our condition as men and as social beings. We maintain nothing of the kind, we do not bring forward Religion, in order to call off attention from the pressing ills of this present life, or merely to console men with the promises and the prospects of a better life to come. We know that this has been and is done by the friends of Religion, manifestly and greatly to her detriment, as it would seem. Men often speak and act, as if the Gospel had been given, only that we might be able to separate ourselves from life; it is imagined seemingly, that men are to be made religious, because they cannnot be made true and kind; that since this life is quite hopeless, it is well to secure a portion in a better life. And there are those who have so settled it in their minds, that faith and works are not to be connected, that they are almost ready to deny the fact that evil works abound; indeed, they will do this, without any hesitation, when one descends from general censures of human nature to the exposure of specific enormities. Thus an issue is often made between what is called Reform and what is called Religion. The Religionist, so called, holds it to be absurd, the attempt to reform an evil and accursed world, he counsels men to cherish the inward life and wait patiently for the call to enter a better abode and engage in hopeful labors. The Reformer, on the other hand, maintains that here we must build up better abodes and enter into our rest; and while the Religionist, narrowly, urges only Prayer, the Reformer, narrowly, urges only Labor. We can recognize the necessity of no such issue. We say rather to the Reformer, because we honor his work, because we too are Reformers, because we would that men should toil wisely and in hope: 'be encouraged, for the Tabernacle of God is—with whom? with angels, with the spirits of the just,—no, with men.' Again, we have no quarrel with the various methods, proposed so confidently on all hands, for the speedy relief of sinful, suffering, struggling humanity. We are not to suppose, that the Father, present in Christ and abiding with the Church, will accomplish His blessed purposes without the employment of means, human means, the contrivances of that wisdom, which is a gift of God, and of which we must faithfully avail ourselves, would we carry into the deeds of life, the spirit of our Master. God must in some way, through some good medium, connect Himself with the world; there have been good institutions, and there shall be better institutions; the Church does not dispense with the State, perhaps not with many other societies, it calls for a Christian State, for Christian associations and institutions. What then is meant, what counsel is given, when we remind men, that 'the tabernacle of God is with them?' This is meant. Remember, that with God in Christ, the God that abideth in the world, every plan, and every work may now begin; that if we recognize not the necessity and seek not the aid of the present God, we foolishly neglect an instrument, a proffered Power, which cannot fail to secure the victory for the better party, and without which it is vain to hope for success. God is sufficient unto all things, and the man who is filled with the Divine Spirit is sufficient unto every work enjoined by God, unto the work of life. All experience teaches that the only Power upon which it is safe to rely is Divine Power; all the evil in the world proceeds, directly or indirectly, from the separation of man from God; only when the child has been reconciled, reconciled to the Father, only when we derive our strength from the one pure source, can we accomplish any good works. Our contrivances may be ingenious, the best expressions of the best wisdom of this world, but they can bring to pass, only or chiefly evil, so long as the will is enslaved by evil powers. We must realize, in all our schemes, that our only chances of success lie in the entire abandonment of our own wills, in striving to submit ourselves to the will of God; this is our wisdom. That the Divine Spirit will move us to engage in many human undertakings, we certainly do not deny; on the contrary, we insist upon it; since we are desirous that human undertakings should be profitable, we call attention to the only true source, to the appointed channel. That we shall employ the most various means, we perceive, and because we perceive it, we are desirous that they should be serviceable; we insist that the Spirit of God must guide us in our choice.

'The tabernacle of God is with men;' let us consider it well, for our work is pressing, and we have no time for the correction of errors. We are engaged in a fearful conflict. Foes without assail: foes are not wanting within. We cannot be so mad as to think, that man has the least chance of success, before he himself is of one mind, single and simple in heart and purpose. But, as every one knows, the human soul is a house divided against itself. The better spirit within must then be set free and strengthened. God alone, the Father of spirits, can thus deliver and confirm us; and He hath promised so to do; indeed He is with all those who come to Him, through Jesus. The philosophical have said, that God careth not for the petty concerns and petty creatures of the earth, and the thoughtless have echoed the assertion; but the Gospel, on its every page, contradicts this foolishness of wisdom. It tells us, and it is for faith to lay hold upon the gracious truth, mysterious though it be, that God is, in very deed, a Father unto his people, actually, literally, present with them. The King Himself takes part in the life-struggle. He hears the cry for help. He is on our right hand, and on our left, mingling in the thickest of the fight with the humblest soldiers, calling them His people, telling them to strive bravely as His own may, now giving counsel, and now extending an arm of might. 'The tabernacle of God is with men;' daily, hourly, let us visit it, that we, beholding as in a glass the glory of the Lord, may be changed into the same image from glory to glory, even as by the Spirit of the Lord. The schemes of men have failed again and again, because God was not in all their thoughts. Jesus, the Son of God hath appeared, and this need be no longer so. God in Christ, Christ in us, shall overcome evil. We may strive in hope, for the former things are passed away.

SUNDAY SCHOOLS AND THE CATACHUMENAL INSTRUCTION OF THE EARLY CHURCH.

In one of our numbers recently, we gave a brief account, all that is to be ascertained, of the catachumenal instruction of the early church. In comparing it with the Sunday School system of the present day, we find the general feature of resemblance to be that of providing for the young on the Sabbath, some other instruction than that given in the regular and general services of the church. In one particular, that of keeping the first class of catachumens from the services in the church, and instructing them apart, in the vestry by themselves, we find something resembling the course pursued by Rev. Mr. Barnard in this city, and to which that gentleman might fairly appeal, if he chose, as the authority of antiquity, and the example of the early church in favor of instructing and preaching to children by themselves.—This class of catchumens was not indeed composed entirely of children. Ignorant adults, just converted from heathenism, were admitted into it. But gradually, as Christianity diffused itself, it must have come to be composed almost exclusively of children. The catachumenal institution was superior, probably, to our Sunday Schools in the systematic course of instruction marked out and pursued in reference to the different classes or orders of catachumens. A want of system is, perhaps, the great defect of our Sunday schools. They do not carry, and in many cases do not aim to carry, the pupil through a well arranged, well digested course of religious instruction. To cultivate the moral and religious sentiments, to excite the affections and sympathies, to make strong and favorable impressions upon the heart by oral instruction, this is probably the aim, and the result of most Sunday School teaching. No teaching is effective that does not do this, but no teaching is to be depended upon, that does nothing but this.—In religion as in other matters, it is true that 'knowledge is power,' and the faith and virtue that have their foundation in a thorough and enlarged religious instruction, are most likely to stand firm amid temptation and trial. To fit a child with christian armor, and send him forth properly equipped for the warfare of life, it is necessary to enrich the intellect with a knowledge of the truth, as well as to quicken the heart to generous impulses and pure affections. Most of the instruction given in our Sunday Schools probably is vague, desultory, disconnected, the teacher not looking so much to the amount and arrangement of the religious knowledge he communicates, as to the good impression he produces for the moment. Our Sunday School instruction ought to embrace a thorough religious education, beginning with the simplest truths of the Catechism, and carrying the pupil on through the whole theory and practice of religion, the history of the Bible, the evidences of Christianity, the truths and arguments of natural religion, the elements of moral philosophy and Christian ethics. We have known some teachers of eminent ability, and peculiar gifts, and great devotedness, who have in this way carried their class through a systematic course of instruction; but we doubt if this is commonly done. This systematic instruction is not a distinctive, pervading feature of our Sunday Schools. The great difficulty in the way is the want of proper books and manuals. We have now and then a very good book for Sunday School instruction; good in itself, and for what it proposes to teach; but we are not aware that we have any good series of books, well adapted to each other, and embracing in logical arrangement all that ought to be taught in our Sunday Schools. We believe that our Sunday Schools might be made much more efficient instruments both for the diffusion of truth, and the promotion of Christian righteousness and piety, could a thorough and well arranged system of instruction be introduced, through a series of manuals adapted to aid and direct those teachers, who have not leisure or ability to form such a system for themselves.

There would be dangers to be guarded against under this plan, especially the danger of formal, mechanical instruction. The catachumenal institution of the early church, failed to produce the beneficial results that might reasonably have been expected from it, because instead of continuing what it was at first, a system of spiritual culture, designed to teach Christian truth in its purity, and to form the Christian character, in its simplicity, it degenerated gradually into a mere system of forms, by passing through which, one was initiated into the Christian church, and became entitled to all the privileges of a believer. There would be this formal, mechanical tendency to be guarded against in introducing more system and thoroughness into our Sunday School instruction; yet it can hardly be doubted, we suppose, that generally speaking, the want of systematic, thorough instruction, is one of the marked deficiencies in our Sunday Schools, and that change, improvement in this particular, would give them a wider, deeper, more permanent influence upon the character of coming generations.

Another feature, important and worthy of notice, in comparing the Catachumenal institution, with our Sunday Schools, is the difference in the teachers. In the former, the office of instruction, though not confined absolutely to the clergy, was very generally discharged by them, and if any of the society were called to their aid, it was the aged and venerable, deacons of the church, christians advanced in experience and grace, that were entrusted with the task.—In our Sunday Schools, the office of instruction is discharged, almost exclusively, by quite young persons. Occasionally we find the head of a family, a father, or a mother, persons who have had large experience, a wide observation of life and character, among our Sunday School teachers; but the vast majority of those who engage in this service are young persons, some of whom have themselves just passed from the condition of pupilage. There is thought to be a twofold advantage, and security in this. First, it is considered that the young make better teachers, in that they have a quicker sympathy with their pupils, can understand them better, enter more fully and readily into their thoughts and feelings, and acquire thereby a stronger and more beneficial influence over them. Age, it is thought, makes too wide a gap between the pupil and the teacher for that close sympathy and ready mutual understanding, which are necessary to produce the best results of the relation. The pupils need a stronger link connecting immediately with that portion of human life and action, upon which they are soon to enter themselves. The second advantage is the benefit which arises to the teachers themselves. Early engaged in the delightful but responsible work of instructing others, a shield of defence is held over them, a wall of security is built up around them, during those years when the pleasures and temptations of the world would press upon them with the most insidious and seductive power. They are forming their own characters, sanctifying their own hearts, strengthening and establishing their own christian virtue by the very labors and duties, through which they are attempting to do this for others. This is one of the most interesting and beautiful features in our Sunday Schools. Grateful and pleasing is it to see the young of both sexes, just passed the period of pupilage themselves, engaged in the holy work of teaching others upon themes relating to their highest interests and duties. Doubtless there is a benefit in the close affinity in years and sympathy that exists between them, and though the teacher may fail in doing good to the pupil to the extent he desires, he seldom fails in benefitting himself, in keeping alive the faith of his own heart, and making some progress in the formation of a Christian character.

We cannot but think, however, that in this particular, it would be an advantage to our Sunday Schools, to mingle more of the plan of the catachumenal institution, and bring more of age and experience into the ranks of the teachers. Gladly would we see grey hairs and mature wisdom more frequently uniting with the young in this great work, and when a school languishes and becomes inefficient, it may often be traced we fear, to the neglect of the elders of the congregation to take an active, responsible part in its superintendance or instruction. We may speak further upon this last topic at some future time.

INSTALLATION AT CHELSEA.

Rev George M. Rice was installed as Pastor of the First Congregational Church and Society in Chelsea on Wednesday Sept. 18th, 1844. The offices of Installation were as follows. 1. Introductory Prayer by Rev. J. T. Sargent of Boston. 2. Reading of Scriptures, by Rev. John Pierpont of Lynn. 3. Sermon by Rev. William P. Lunt of Quincy. 4. Prayer of Installation, by Rev. S. Barrett of Boston. 5. Right hand of Fellowship by Rev. Samuel D. Robbins, of Chelsea. 6. Address to the People, by Rev. R. C. Waterston of Boston. 7. Concluding Prayer by Rev. F. T. Gray, of Boston. 8. Benediction by the new Pastor.

Mr. Lunt's Discourse was founded on Paul's Epistle to the Phillippians, 3d chapter, part of the 9th verse. 'The Righteousness which is of God by Faith'; and the subject was, the theory of Christianity in its methods to instruct and save the world. 1. It proposed Righteousness based upon Faith. 2. It addressed itself to the Soul of Man as something distinct from the mind; as a portion of his nature which made religion an instinctive principle. 3. It laid before him in the Bible a body of precepts or abstract principles upon which his faith was to be exercised. In this connexion, the preacher ably set forth the position and power of the pulpit and of abstract principles in relation to the reforms of the day. 4. In the methods of Christianity, a Church was necessary. Here, the value, necessity of the Church was vindicated with great earnestness against the present tendencies of the times. 5. A Holy Spirit was another of its methods, by which truth was communicated to the human spirit. 6. The theory of Christianity required a Sabbath. 7. A body of men, a ministry, a successive company of authorised teachers. In conclusion the question was asked, can the world do without a Church, and these its methods of reforming, consoling, blessing and sanctifying the successive generations of men? Suppose a world without these, and what would be its condition?

The Church on this occasion was well filled, the Singing by a full choir was excellent, and the other services of the occasion most appropriate, fervent, devout and instructive. The allusions by Messrs. Robbins and Waterston to the former Pastors of this Church, the celebrated Mather, and the venerable and benevolent Tuckerman were touching and truly eloquent.

After the services, the Council and others were invited to a rich collation in the Town Hall; and in the evening, the Parish assembled at the same place, for social and religious intercourse, with which to close the interesting services of this solemn and happy occasion. Long and prosperous may be this now consummated union of Pastor and People! The prayers of the Churches go with them, and if faithful to themselves, they will be followed by the blessing of Heaven.

UNITARIAN CONVENTION AT ALBANY.

The Committee appointed to determine the time and place of the Semi-Annual Convention of Unitarians, hereby give notice that the Convention will be held at Albany, N. Y.; and for this purpose, they invite the brethren of the denomination, clergy and laity, to meet at the Unitarian Church in Division Street, in that city, at half past 8 o'clock, on the morning of Wednesday, the 16th of October next.

ORVILLE DEWEY,
S. K. LOTHROP,
NATHANIEL FOLSOM, } *Committee.*

We are glad to publish the above announcement. The Committee seem to have selected a central and accessible place for the Convention. While our brethren in the State of New York, from the City, Brooklyn, Trenton, Syracuse, Rochester, Buffalo and other places will doubtless be present, we trust that there will be a large and weighty representation from this city and from all our New England Societies. The installation of the Rev. Mr. Harrington, as Pastor of the Unitarian Church at Albany, will take place we understand, on Tuesday evening, the 15th, so that the sessions and discussion of the Convention on Wednesday may be uninterrupted by any other service. A Sermon will be preached before the Convention on Wednesday evening.

THE UNITARIAN SOCIETY IN MONTREAL.

The following communication from the Rev. Mr. Cordner, Pastor of the Unitarian Church in Montreal, relates to an article which appeared in our columns on the 14th inst. The occasion of that article we may briefly say to our readers, was this. We had asked some questions of two Editors of Roman Catholic papers, bearing upon the liberties of Protestants, in Roman Catholic countries, and had stated that those liberties were infringed by that church where it had dominant power. We made no remark upon any doctrine, institution or ceremony of that church, until compelled to do so by the assertion of the Catholic Herald, 'that the Catholic Faith was essentially confined to the revelation of God.' This assertion led us to specify some of the institutions and appointments of that church, which were not revealed by God, and which were oppressive upon the liberties of Christians. The 'Boston Pilot' treated our arguments and questions in such a way as to lead its readers to suppose that we had been questioning the liberties of Catholics in Protestant countries. Misled by that paper, a writer, signing himself a Unitarian, wrote a letter from Montreal, which was published in its columns. The writer, confessing his ignorance of the Christian Register, and of 'Boston Unitarians,' proceeded to accuse them of bigotry, and to run himself into a heat thereupon.

These few words will explain the following communication.

For the Register.

MESSRS. EDITORS:—I have perceived by the last number of your paper that the Boston Pilot has a correspondent who dates from this city, and signs himself a Unitarian. You know the general character and constitution of Unitarian Societies too well to suppose that a whole Society is in any way responsible for the act of an individual belonging to it. Now the writer of that letter in the Pilot may be a member of our worshipping Society, or he may not. It is quite possible he might be a Unitarian residing in this city, without being formally connected with it at all. On this matter I cannot speak, for I have not the slightest knowledge. For myself I never saw the Boston Pilot in my life, and consequently never saw the communication referred to, until I saw it in your columns. I was struck with the closing remark of your article, and could not avoid feeling uneasy lest you should suppose that the Unitarian Society of this city, one and all did not feel grateful for the generous assistance so lately given, towards the erection of the Church which is now in progress. The '*Register*' was handed to me yesterday, (Sunday afternoon,) and on seeing the extract from the Pilot, and your remarks thereon, I requested the deacons and committee of our Society to remain a short time after the evening service, which is our principal one, in order that I might speak to them in a friendly and familiar way on the matter. I found them all as anxious as myself, lest it should be thought they did not duly appreciate the sympathy and aid so lately extended to them in Boston, and the surrounding country; and likewise as ignorant as myself with regard to the writer of that communication which appeared in the Boston Pilot.

Very truly yours,
JOHN CORDNER.

Montreal, Sept. 16, 1844.

We trust that it is unnecessary that we should say to Mr. Cordner that we do not consider his Society or any single member of it, concerned in the slightest degree in this matter. We thought it barely possible that the Montreal Unitarian might perchance enter the new chapel on some occasion, and we looked to that contingency as a means of leading him to more and better information than that upon which he had proceeded to write. It certainly was very painful to us to find that any one who called himself a Unitarian in Montreal, should have been misled by the Boston Pilot, into so great an aberration for justice, and then should have ventured, on such insufficient information concerning our views, to heap reproach and contumely upon us. We entertain for the members of the Roman Catholic Church, feelings as respectful as for any other sect of Christians. We have never impugned their liberties of faith, worship or discipline. But while such a controversy as that which relates to them is in progress throughout our country, and they are claiming justly and righteously all Christian liberties, it occurred to us, that the present afforded a good opportunity to bring to their notice their own oppressive enactments where they have supreme power. We do not believe that any Montreal Unitarian will object to our views when he reads our own statement of them.

CORRESPONDENCE.

A Copy of a letter, written by an elderly Minister, after returning from his public services, to a young friend.

BRUNSWICK, April, 1844.

MY ESTEEMED FRIEND:—A letter from me may be quite unexpected, but I hope not unwelcome. The sincere regard I feel for you, and a desire to promote your best good, lead me to address you in this way. I am truly anxious to be useful to all over whom I have influence, and to persuade my young friends in particular to improve present opportunities and means for obtaining the pleasures and benefits of true religion, and thereby securing the favor and kingdom of God. While capable of rendering service to the christian cause, and while I continue to feel anxious for the spiritual welfare of others, I consider it both a duty and a privilege to urge the infinite importance of practical godliness, which has the promise of the life that now is and of that which is to come. I have a great desire to prevail on those whom I address from time to time to employ this accepted time in securing that good part which the world cannot give. For I do assure you, my friend, that the solemn and infinite sanctions of the Gospel have borne, and continue to bear, with great weight upon my mind. The dortrine of a future, exact retribution seems to be more and more affecting and thrilling as I approach the house appointed for all the living. Painful indeed and even appalling is the apprehension that any people within the sphere of my influence should perish forever—forever,—that any should be hereafter destined to endless woe and wretchedness!! And it is my heart's desire and prayer to God that you may now seriously consider your standing in the view of heaven, and that you may receive the suggestions, counsels and exhortations of an aged friend, and betake yourself to the word and throne of God.

The design of this letter is not to bring to view new truths, but to render truths already known and perhaps familiar more *impressive and efficacious*. I want you, my friend, to have a realizing sense of what is infinitely important to you and myself, and to direct and fix your thoughts upon the interests of the soul. The Holy Bible, being the word of God, is the standard of faith and practice. And I beg you to consider, and bear in mind, that it is distinctly and emphatically declared in that word, that God is your Maker, Preserver and Benefactor; that Christ is the Son of God and an all-sufficient and Almighty Savior; and that the holy Spirit, sent down to convince the world of sin, of righteousness and of judgment, is a divine Comforter and Guide to the believer. It is important—it is highly important, that these great, primary truths of revelation should be deeply impressed upon our minds and have an abiding influence. And I wish you to consider, and to consider with affecting seriousness, that you have need of the goodness and mercy of God, of the mediation and sacrifice of Christ, and of the influences and fruits of the holy Spirit, in order to make you a partaker of the divine nature. You need the benefits of the Spirit's guidance, the Son's sacrifice, and the Father's mercy, in order to make your spiritual condition safe, and to give you peace in believing and good hope of heaven. I need not remind you that you have sinned against the Lord, and transgressed his righteous and holy law. I need not state to you that you have exposed yourself to God's displeasure and to the awful penalties of that law which is holy, just and good; without divine interposition, my friend, your condition is hopeless and forlorn; you need such a Savior as Christ is, and such a redemption as has been wrought out by him and through his mediation and sacrifice. He is the believer's life and the sinner's only hope. And, Glory to God and to the Redeemer, the gospel brings good tidings to you and to me and to all. A scheme of grace is now in successful progress for human rescue and salvation. A way is graciously opened, and consecrated, through which we may find acceptance with God, and be borne onward to heavenly mansions. But though the gospel brings life and immortality to light, and opens a pathway to heaven, it requires us to make diligent use of time and means, and to lay aside every weight and the sins which beset and pollute us, and to cleave unto the Lord with full purpose of heart. While the Gospel provides all we need, it requires all we can do in working out our salvation. And I am persuaded, and am well assured, that if you duly contemplate your relation, duty and responsibleness to God, and to Christ, the great Head of the church, and consider that your eternal interests are at stake, you will *relent*, and will be constrained to think religion a reasonable service and *the one thing needful*. You will have a deep sense of sin; and you will exercise, and be ready to testify, repentance towards God and faith in the Lord Jesus Christ.

To encourage and assist you, my friend, in altering your scheme of life and in working out your salvation according to the divine word, I recommend to your prayerful attention the following passages of the sacred volume, for they are the great, inspired preliminaries to a good and holy life, viz; Matt. xxii. 37. Acts, xvi. 31. John, iii. 3. Acts, xvii. 30–31. Heb. xii. 14. These passages comprise a summary of what the Gospel teaches, and what it requires. And if you carefully compare their obvious meaning and purport with your prevailing temper, disposition and life, you will be ready to adopt the sentiment and language of another passage, recorded in Luke, xviii, 13. '*God be merciful to me a sinner.*' Indeed we all have reason to seek and cry for mercy; for we are conscious that we have sinned against heaven, and we need forgiveness and grace through the great Redeemer. It becomes us, my friend, to pray daily and fervently, that we may be washed in the fountain set open for sin and uncleanness, and cleansed in the blood which cleanseth from all sin.—By humbly confessing our sins, and doing works meet for repentance, we are prepared and anxious to receive divine forgiveness. We earnestly listen to the Savior's inviting voice, saying, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' God has been graciously pleased to reveal himself a God hearing prayer, and is affording encouragement and assistance in his word, and by his spirit, to secure his favor and a title to heavenly mansions. He is not willing that any should perish, but that all should come to him and live. And if we lift up our desires to him in earnest prayer, and spread before him our wants and necessities and implore forgiveness and grace through Jesus Christ, we shall not seek his face in vain. We shall find him a prayer-hearing and a sin-pardoning God. And now, my good friend and fellow traveller to eternity, let me once more exhort and entreat you, as you would avoid the hazards, the evils and the woes of a sinful life, and gain the pleasures and rewards of a good one, consider and weigh well the important and spiritual import and application of the passages of scripture above mentioned in this letter. Resolve to lead a religious life. Set your course for heaven. Neglect not the advice and counsels and prayers of an aged friend, who has found the blessed Gospel, which he has preached, a support and comfort to him in his changes, and has received from it a salutary and cheering influence on his way. And he devoutly wishes that all his friends should experience and enjoy the same. And I pray and beseech you, by the mercies of God, and by the love of Christ, and by the interest you have in the great salvation, to take immediate refuge from sin in sincere repentance, and make it your daily and prayerful concern to be united to Christ by faith, as the branch is united to the vine. O consider! consider '*it is not all of life to live*, nor *all of death to die*.' There is a judgment to come. '*Whatsoever a man soweth that shall he also reap.*' To-day then make your peace with God. Give your heart to the Savior. Lay up treasure in heaven. For soon, both to you and to me, the harvest will be past, the summer ended, and eternal scenes opened. I beg you, my friend, to read this letter over again as an expression of my friendly regard, and of my tender concern for your spiritual welfare.

For the Register.

THE RETURN.

The Bulfinch Street Church was thronged on Sunday last, to greet the return of their Pastor, Rev. T. T. Gray, from a missionary tour of some months in the West. At the commencement of the services in the morning, a 'Hymn of Welcome,' composed for the occasion was sung as a voluntary, by the whole congregation.

Dearest Pastor, thou hast come
Welcome, welcome, welcome home;
Though long absent thou hast been,
Welcome to thy church again.

This was followed by the usual services. The sermon in the morning, was from the text, Numbers, Chap. 4, v. 7 and 8. 'The land which we passed through, is an exceeding good land. If the Lord delight in us, then he will bring us into the land, and give it us; a land flowing with milk and honey;' and was mainly a graphic delineation of the scenes and places through which he had passed, with a view to convey a true idea of the present condition, and future prospects of the great West. Its wonderful growth, and improved condition, both physically and morally, in contrast with its appearance on a former visit, was presented in a practical and vivid manner preparatory to a consideration of the duties and responsibilities of this people, in regard to Missionary labors in that section of our country. If we wish it to prosper and succeed, the law of God must govern us, and the Lord must delight in us.

In the afternoon, the text was from Matthew, v, 14. 'A city that is set on a hill, cannot be hid.' It was a sound, clear, forcible and feeling exhibition of our duties in view of the rapid growth, and the moral and religious wants of the West. Two duties were especially insisted upon; first, the duty of our merchants, who trade with the West, to set an example in all their dealings with them, of moral principle, of high and strong integrity, and of uniform frankness, honesty and justice. They belonged to 'a city set upon a hill, and could not be hid.'—In this way, they would become the most efficient Missionaries to a people who were disgusted with all religion that was not carried out in the life, and in the business of the world. The second duty, was to aid them in the establishment of religious and literary institutions.—This was set forth as a duty not belonging to a sect, or a party, but devolving on all. Some of the illustrations under this head were alike effective and affecting.

The sermon was closed by a warm, earnest and strong expression of gratitude for the invariable kindness and hospitality with which he had been received and entertained, from the first to the last, from one and from all.

After the services, the Sunday School was assembled in the body pews of the church, a large portion of the congregation remaining.—The children sung sweetly an original hymn.

Kind Pastor now we meet you,
With hearts that beat in praise—
In tones of joy we greet you,
And grateful thanks we raise.
We come with songs of gladness,
To bid you welcome home,
Away with thoughts of sadness,
The shepherd now has come.

After which they were addressed by their beloved Pastor, who, after a feeling introduction, in order to excite their love and reverence, described that wonder of an Almighty hand, recently visited by Mr. G., the Mammoth Cave of Kentucky. The description delighted his youthful auditors, and must have accomplished its high purpose of exciting wonder, admiration, reverence and love. A holy and powerful influence we believe, will go out from the services of the day—an influence for the cause of truth, duty, holiness and religion. L.

For the Register.

Belvidere, Boon Co. }
(Ill) Sept. 16, 1844. }

MESSRS EDITORS:—I mentioned in my last letter to you that Bro. Conant and myself had circulated a large number of tracts, upon our late missionary tour, and that they were generally well received. Often a tract was left when the boat touched for but a few minutes to take in a fresh supply of wood, and only a solitary log-cabin could be seen for many a weary mile. The inmates would hail these few pages with delight as promising to beguile their lonely hours, or as furnishing food for thought upon the day of rest. Sometimes not a book could be found in the cabin, and a tract thus given would supply the only 'reading material' to a poor but intelligent family. I wished very much that I had a few good books to have placed where they would have been so faithfully used. I met too, with many prejudiced, bigoted men, and others, ignorant of our views, and therefore opposing us; it was impossible to talk and reason with all these, but it was easy to leave them a tract, which might prove far more effectual. Some also, were found, who were wandering in the dark path of scepticism, simply from having heard nought but reason-defying mysteries proclaimed as religion; these, upon reading a clear and rational statement of religious truth, were sometimes led to examine their grounds of opposition to the Bible, and some, I trust, will find peace and joy in believing. Long before I reached home, the stock of tracts we had taken was exhausted, and several opportunities to benefit others were unavoidably lost. A correspondent from Brooklyn, N. Y., in commenting upon my letter in your columns, suggests the propriety of printing a number of brief, cheap tracts; and very cheerfully would I second his suggestion. But our publications, just as they are, exert a wide and healthful influence, and should 'be known and read of all men.'

We frequently hear persons regret their inability to diffuse a rational and cheering faith, and declare 'how much they wish they could preach.' To such I would say 'your wish can be gratified; when travelling, take with you some of these tracts, and freely give to those who will, through curiosity, as freely receive. Do this not officiously, but from a desire to do good, and fear not but that it will be accomplished. A tract or book thus received, is often read by some twenty persons who never heard the voice of our clergy, and often a light is thus shed beneath the humble roof of the western pioneer, which diffuses joy where before was gloom. All, both men and women, can thus become missionaries, and eternity alone can reveal how effectual is such preaching. The Western field must be occupied by the Heralds of a pure and liberal faith; already the harvest is plenteous, but how few the laborers! This defect can be supplied in no other way than by increased zeal, and spreading the printed page. There are Sunday Schools also, even in this neighborhood, where, if a few books were left, many families would be benefited. We, who are upon the spot, can see and feel the want, but are unable to supply the deficiency. A box of books and tracts was intrusted to me last Autumn, by Rev. Mr. Hall of Providence. They are long since distributed, some in this town, and some in that, and some have been sent even to Michigan; all have been made welcome. I have since obtained several supplies from friends in the East, but not enough to answer the demand. Brother Walworth has commenced several Parish Libraries in destitute settlements, with the books we have received; and earnest are the demands from such places for more. The Western people are a reading and intelligent people; but their means of mental and moral culture are sadly limited.

I wish that a Depository could be established in the West for our books, tracts and periodicals; but, until this can be done, let every earnest man of our faith take with him these statements of our views, and scatter the good seed broadcast throughout our land, if he travels; if not, send them by those who do.

We particularly need books that take rational and elevated views of theology; and I cannot but think that, if our denomination knew these wants, they would be supplied. It is well known that many of our Societies do little or nothing toward the Missionary cause; at least, let them no longer refuse to examine their bookshelves, and send those good books which they have themselves read, and no longer need. There is not a Society in Massachusetts, which could not annually send a box of books and tracts to the West. The question is, will they do this, or incur the responsibility of a neglect of duty?

But against one mistake we wish to guard. We desire no mere trash, no old newspapers. A worthless book is worthless, the world over; and here would be doubly pernicious. A good book, however old, is a good book still, and will be profitably and gratefully read.

The present is a time of inquiry in the Northern portion of this State, as regards the doctrines of the Trinity, Atonement, Election, &c. Now is the time when we especially need theological works treating upon these points. Will not those, who live where the period of controversy has happily passed away, aid those who are struggling for light and liberty, in opposition to the currents of prejudice and misrepresentation! In the East you can have but little idea of the bigotry and exclusiveness which here exist. For a Unitarian to be called a Socinian, denier of the Lord Jesus, infidel &c., and to be denied all Christian sympathy and aid, are among the least of the trials of his faith. But if he be a true man, he will not quail, though the world oppose. A popular preacher in this region is accustomed to invite to the communion table in the following terms, 'members of *Evangelical* Churches are requested to commune at our table; but Unitarians and '*Chris-tians*' are *invited to stay away* for they are not Christians.' Another clergyman recently asserted before his people that 'if Christ were not the very and supreme God, the Jews did perfectly right to kill the impostor and hypocrite, and that he *was now suffering the torments of the damned!*' The views of Mr. Parker are imputed to us, and calumny, reproach and persecution now fasten upon all who advocate in this region a liberal faith; but, blessed be God, we stand fast in the liberty wherewith Christ has made us free. We would, however, willingly relieve ourselves of all uncharitable aspersions, by our preaching, by the printed page, and more than all, by endeavors after a holy life.

Mr. Conant has recently engaged in a discussion of doctrine with the clergyman in this place and many are now inquiring into the grounds of their former opinions.

If any persons feel disposed to send books and tracts to the West for distribution, by forwarding them either to Rev. A. H. Conant, Rev. J. Walworth, or myself, they will be distributed. Those who have only a few to send can forward them, directed as they desire, by Mr. Briggs. The freight of boxes should of course be paid, as those, distributing, reap no other benefit than that of the hope of advancing a pure and holy faith. Anything, which is to be sent, should be sent at once, as in a few months navigation will be closed.

Very respectfully, A. B. F.

For the Register.

MESSRS. EDITORS,—I take the liberty to send you an extract from a discourse delivered by Joel Hawes D. D, on his return from a town to the east, believing that it will be interesting to some of the readers of your paper.

'I may say—that I bring home with me a deeper abhorrence than ever of bigotry, and a warmer, and larger charity, towards all true christians, whatever be their name or denomination. What I have seen in the oriental churches, has given me a perfect disgust of all exclusive, bigoted pretensions, built on rites, and forms, and external ecclesiastical organizations. There is the Roman Catholic church, the Greek church, the Armenian church, the Syrian and the Coptic church, each claiming to be the only true church, in the direct line of Apostolical succession, and having the only authorized ministry, and the only valid ordinances. The Catholic church, seated in the chair of St Peter at Rome, hurls her anathemas against all who do not kneel at her altars, and submit to her rites. The Greek church, equally corrupt in doctrine and practice, holding the dogma of transubstantiation, the worship of saints, and baptismal regeneration, hurls back these anathemas with equal violence, and would as soon refuse communion with the Archbishop of Canterbury, as with a plain Baptist or Congregational minister. The American, Coptic and Syrian churches, with some slight modifications, follow in the same train. And yet all these churches are most miserably corrupt,—are dead;—the spirit of life has gone out of them, and each lies wrapped in its winding sheet of cold forms and ceremonies. These things have thoroughly sickened me of all exclusive claims founded on the externals of religion. Why should we seek the living among the dead? The true church is not to be found in externals of any kind.—The true church consists of all true christians; of all who have been born of the spirit, repented of sin, believed in Christ, and are living in obedience to his commands and for the glory of his name. My charity embraces all such in whatever church they are found, or in whatever forms they may choose to worship God. I have my preferences in this matter; I concede to them their's; and nothing shall prevent me from loving and seeking fellowship with the *true Christian spirit*, wherever and by whomsoever I see it manifested. This I am sure is the right ground; and I am equally sure that those who reject this ground; who set up exclusive pretensions, based on the externals of religion, and refuse to receive those whom christ has received, are miserably symbolizing with the corrupt churches of the East, and are raising most formidable barriers to the progress of Christ's kingdom in the world.

I hope it is proper to say, to this great congregation, that, with most hearty good will, I shall be ready to unite with my ministerial brethren and fellow christians of every name in this city, in whatever measures may seem adapted to promote the cause of our common Savior. May God bless all the churches in the city, and all their pastors, and send down his spirit to dwell in all our hearts, in all our families and congregations, and soon fill this place, and this world, with the knowledge and glory of his great name.' We agree with Rev Dr Hawes '*that this is the right ground.*' Would to heaven that all our orthodox brethren were ready to adopt his language. HASSANAMISCO.

UNITARIAN SOCIETY AT MONTREAL.

No official copy of the following proceedings and Resolutions of our friends in Montreal has been sent to us, or if sent, it was in the absence of the Editors. We rejoice at the encouraging prospects of our Faith in Canada. We would remind those of our readers, whose Societies have intended to co-operate in aiding the erection of the Chapel, that the full amount desired has not yet been contributed, and we hope that this object will stand prominent when future appropriations are made.

The following resolutions were presented and unanimously adopted.

1. That this meeting feels gratified and encouraged by the account which the Rev. Mr. CORDNER has given of his reception by our brethren in the faith in the United States, during his late mission to that country, and the sympathy so generally manifested by them towards the Unitarians of Montreal in their present endeavors to establish the worshipping Society on a permanent footing.

2. That we, on behalf of the Unitarian Society of Montreal, are anxious to record our gratitude to the Unitarians of the United States for the prompt and generous manner in which they have extended pecuniary assistance to the Montreal congregation, to enable them to erect a suitable place for public worship.

3. That whilst we thus record our gratitude to our brethren at a distance who have given us such substantial proofs of their Christian sympathy, we would also record our continued determination to assert and maintain the principles of Liberal Christianity in this region of country; Christianity unfettered by human creeds, uncorrupted by human additions, untarnished by man's bigotry, and always manifesting itself in that meekness, forbearance, and charity, which are so prominently set forth in the gospel of the blessed Jesus.

4. That as we are anxious to extend the circulation of the foregoing resolutions beyond the range of our own journal, (THE BIBLE CHRISTIAN,) we would hereby respectfully request the editors of the Boston CHRISTIAN WORLD, and Boston CHRISTIAN REGISTER, to copy them in their columns.

A MINISTRY AT LARGE has just been established in Lowell, on similar principles and for the same objects as in Boston and in other cities of the United States. The Hamilton Chapel, on Middlesex street, will be opened for religious services on Sunday next, Sept. 8th, under the ministrations of the Rev. Crawford Nightingale, and a Sunday School will be commenced immediately.

PARTICULAR NOTICE.

To meet the wants of the population of the Southern section of our City, who do not find accommodation at the present Unitarian Churches, Rev. Mr. Harrington, late of Chicago, will preach regularly in the Warren Street Chapel, with the purpose of gathering a new and permanent Society.—The Chapel will be opened for this purpose on Sunday, October 6th. Morning services at the usual hour—evening services at 7 o'clock.

The regular services of the Chapel, for the children, by Mr. Barnard, will be attended as usual in the afternoon.

MERCANTILE LIBRARY ASSOCIATION.

The Lectures before this Institution are to be delivered, the ensuing season, at the Odeon. There will be twenty Lectures. The first will be the Anniversary Address, Oct. 9th, by Hon. John Davis, late Governor; and at the same time a poem will be delivered by Park Benjamin Esq. The Lectures will be delivered on each succeeding Wednesday evening. The following gentlemen have been engaged as Lecturers.

Hon. Stephen C. Phillips, of Salem, Oct. 16.
Hon. Rufus Choate, Oct. 23.
Hon. Horace Mann, Oct. 30.
Hon. William Sturgis.
Charles G. Loring, Esq.
Rev. Samuel H. Cox, D. D., of Brooklyn, N. Y.
O. A. Brownson.
Rev. Chas. Constantine Pise, D. D., of N. York.
Hon. Myron Lawrence, of Belchertown.
John G. Palfrey.
Rev. Henry W. Bellows, of N. Y., two lectures.
Rev. Henry Giles, two lectures.
Rev. Ezra S. Gannett, D. D.

Invitations have been extended to other eminent gentlemen for the remainper of the course.

There will also be one exercise of readings and recitations, during the season, by

JAMES E. MURDOCH,

and other accomplished elocutionists.

Tickets are issued to the public, at $2 each, admitting a gentleman and two ladies. For sale at the bookstores of Messrs. W. D. Ticknor & Co., No. 135 Washington Street, and Benj. Loring & Co., 122 State Street.

HARVARD UNIVERSITY. In the notice we gave of the late Commencement exercises at Cambridge, there was no mention of the honorary degrees conferred. The account we had prepared was accidentally omitted, and the omission was not noticed till now. In justice to the parties concerned, we now publish it.

The honorary degree of LL. D. was conferred on His Excellency, George N. Briggs, Governor of the Commonwealth, and on the Hon. John Sergeant of Philadelphia.

The honorary degree of D. D. was conferred on Rev. Andrew Bigelow of Danvers, and the Rev. Prof. Park of the Andover Theological Institution.

The honorary degree of A. M. was conferred on Hon. Nathan Appleton, and Rev. Hozea Ballou, 2d.

MRS. HOFLAND. Two small but neat 18 mo vols., by Mrs. Hofland, entitled 'Energy,' and 'Moderation,' have just been published by Jordan, Swift & Wiley, 121 Washington street.

STEREOTYPE PRINTING. Among the most important discoveries of the day, says a late English paper, may be ranked an improvement in the art of stereotype printing, for which Messrs. Konheim & Skirving, of London have obtained a patent, and which bids fair to work a complete revolution in the book-making world. The procuring of a cast of moveable types by the methods hitherto adopted with plaster of Paris has been attended with great difficulty and loss of time—objections so entirely removed by the substitution of some other substance by the new plan, that a perfect mould, free from all defects, may be obtained in half an hour. Under the old process the work occupied a day, and then frequently had to be done over again. Specimens in which passages of Hebrew, Arabic, and other oriental languages are given, have been seen, and the stereotype is a perpect fac simile of the original.—The saving in the expense of stereotype effected by the new process will be seventy or eighty per cent., and the public will, no doubt, benefit greatly by it by and by, in the reduced cost of standard works.

THE VATICAN, a magnificent palace, in Rome, is said to consist of seven thousand rooms. It is advantageously situated on an eminence, one of the seven hills on which ancient Rome was built. The parts most admired are the grand staircase, the pope's apartments, and, above all, the Vatican library, so beautiful a fabric, that it is said it will admit of no improvement, and also the richest in the world, both in printed books and manuscripts.
[Youth's Herald.

ISTHMUS OF DARIEN. By a recent arrival from Panama (Capt. Pierce, sch. St. Lawrence,) news to July 12th is received.

It appears that the French Engineers sent from France to survey the Isthmus of Darien, had completed their survey, and were returning to France. They left Chagres in the same vessel with Capt. P. Nothing could be learned of what was the result of their operations; they were at Jamaica when Capt. P. sailed from there, waiting an opportunity to sail for France.

REMOVAL OF TWO BRICK HOUSES. A block of two brick houses in Lincoln street, three stories high, was safely and successfully removed this morning, ten feet and six inches from their old foundation to the rear. This novel work was accomplished on a plan furnished to Alderman Preston, a member of the committee for widening streets, by Mr. Moses Parker, who is justly entitled to great credit for the entire success of the new enterprise.

The *modus operandi* was this: Concave cast iron plates are prepared, the foundation of the wall cut away, and two plates facing each other inserted with cannon balls between them. These plates and balls being placed under all the walls, the whole building rests upon them. Three screws are applied, and the whole building is rolled upon them any desired distance. These plates and balls are moved one by one, and the brick replaced and the building left in the original state, without any injury to the structure. It is estimated that this block weighed 7000 tons, and was rolled on 120 balls, and accomplished, after the plates were set, in about two hours time. [Transcript.

PRESERVING BUTTER. Mr. G. Fox of Hartford, Conn., in a letter to Mr. Ellsworth, published in his last report, says—"There are many things required to insure good butter. The butter itself must be well made; that is, worked enough, and not too much, and salted with rock salt. This being well done, and the buttermilk all expelled, the butter may be packed in good white oak, well seasoned casks, well filled In cool climates larger casks can be used. In hot climates it is best to have small casks—say from twenty-five to thirty pounds; so that too much need not be exposed while using. Then put these small casks into a hogshead, and fill up the same with strong pickle that will bear an egg, and the butter may be shipped to the West Indies or Europe, and kept perfectly sweet. I have never found saltpetre or sugar of any benefit. Butter of my packing has opened as good in the West Indies as it was in Connecticut. I will remark, that to keep butter in ice-houses, when it remains frozen, will answer, if the butter is to be continued in the same temperature; but if it is exposed to warm weather after being taken from the ice-house, it will not keep as long as if it had not been exposed to so cold a temperature."

COMMERCIAL INTEGRITY. The firm of George Crocker & Co., of New-Bedford, Mass., which suspended payment and made an assignment two years ago, have given notice that, in consequence of success in business, they are ready to meet the deficit of said firm, principal and interest, amounting to $30,000. Such men are eminently worthy of success.

FOREIGN EXTRACTS.

DRUNKARDS SHALL NOT MARRY. The Government of the principality of Waldek, in Germany have given public notice that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or if having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government have also directed that in every report made by the ecclesiastical, municipal, and police authorities upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into the matrimonial connection, is addicted to intemperance or otherwise.

The latest accounts from Egypt state that Mehemet Ali had abandoned his intention of resigning power. His absence lasted but four days, and he had returned to Alexandria to carry on the government as usual.

Some recent experiments made by Messrs. T. & H. Smith, of Duke street, Edinburgh, with a view to discover an antidote for prussic acid, have been brought to a successful termination.

HARVESTING IN THE WEST. The wholesale way in which harvesting is carried on in the broad and fertile fields of *Prairie Ronde*, Michigan, where six thousand acres of wheat all in a body stood this year, is thus described in a letter to the N. Y. American.

"The harvesting is done after a fashion unknown in our region of three of four acre fields. A resident of the prairie has invented a machine which he lets out at $3 per acre, which cuts the grain, thrashes it, cleans it, and puts it into a bag ready for the market. It is drawn by eight yoke of cattle, or as many pair of horses, requires the attendance of eight or ten men, and finishes from twenty to twenty-five acres a day. The cattle are beside the machine and urge it onward. As it proceeds it cuts the grain near the head, the straw being of little or no value here. This is rapidly passed through the other processes, and is turned out into a sort of hopper behind, from which it passes into a bag; that, as fast as it is filled, is carried to a wagon in attendance, and replaced by others; so that wheat standing in the morning may be flour before night. All the grain and oats are thrashed by machines worked by horses, a flail being scarcely ever used."

REVOLUTIONARY HEROES. The Mercantile Journal has given a list of the aged people who attended the Convention in this city on the 19th inst:—

"Moses Wingate of Haverhill Mass., aged 75; Jonathan Russell of New York, 76; Jacob Watson of Cambridge, 80; Joseph Sylvester of North-Bridgewater, Mass., 80; Jonathan Patterson of Northboro', Mass., 80; Azel Matthews of Easton, 80; Simeon Starbird of Nantucket, 80; Samuel Goodhue of Boston, 80; Joseph Hovey of Cambridge, 81; William Makepeace of Rutland, 81; Nehemiah Holden of Boston, 81; Darius Shedd of Cambridge, 82; Eleazer Holmes of Boston, 84; Joseph Ayer of Haverhill, 84; John Sholes of Boston, 84; Samuel Wade of Easton, 84; Eben. Cheney of Newton, 85; C. Johonnot of Boston, 85; E. Morse of Watertown, 86; Daniel Ross of Ipswich, 87; Jonathan Harrington of Lexington, 87;—(Mr. Harrington was in the battle of Lexington, and is believed to be the only survivor of those brave men who commenced the war of the Revolution;) Enos Reynolds of West-Boxford, 88; Moses Andrews of Montague, 89; Jon. Howard of Salem, 90; and John Williams of Walpole, N. H., aged 96."

RIO JANEIRO, July 27th, 1844. For the last day or two the weather has been very fine, and business is going on. There is a report in the city, and it is generally believed that Brazil will very soon declare war against Buenos Ayres.—They are sending troops into the Rio Grande district, which is the southern province of Brazil, and they are now making naval preparations here, as well as having a large naval force now stationed at the "River La Plata." You may look for a war between Buenos Ayres and Brazil within the next six months. The naval forces of England and France are increasing here, while ours is diminishing. Two or three more sloops of war (there is but one here now) on this coast and at the river, might be advantageously employed. They would prevent our commerce from being seized upon and annoyed by harrassing delays, which always produce loss to our citizens here and at home by breaking up their voyages. [U. S. Gazette.

CHEMISTRY. It is capable of the clearest proof, that the simple elements of which all substances are composed, cannot by any conceivable means, be destroyed. They may indeed be so changed as to present not the least resemblance to their previous forms—they may be so mingled with other bodies that their identity cannot be traced, they may be dissipated into visible vapor and be apparently annihilated; but we learn from the science of chemistry, that in every change the same elements remain inextinguishable and unaltered. The phenomena of solution afford some of the most obvious illustrations of complete changes produced in bodies, without causing their annihilation. The solution of a lump of sugar in a cup of tea, may be adduced as a familiar example. Were a person to witness such a phenomenon for the first time, he would consider the sugar totally lost, and he might be disposed to attribute its disappearance to magic. But the presence of the sugar may not only be detected by the taste but by the increased weight of the fluid, and it may be reproduced by evaporating the solution to dryness.

If a piece of silver be immersed in diluted nitric acid, in a short time the silver will be entirely dissolved. Its hardness, its lustre, its tenacity, its great specific gravity, all the characteristics which distinguish it as a metal are gone. Its very form has vanished, and the hard, splendid, ponderous and opaque metal, which but a few minutes before was immersed in the mixture is apparently annihilated. The liquid, however, remains as limpid as before, it presents no difference in its appearance, to indicate a change. What then has become of the solid piece of silver which was placed in the liquid; must we conclude that it was annihilated. Put some pieces of copper in the solution and it will re-appear, and fall to the bottom of the glass in small, brilliant, metallic crystals. The solution is one of the simplest processes of nature, but the limited faculties of man will not permit him to comprehend the mode in which it operates. There is not one phenomenon of nature, that the mind of man can fully comprehend, and after pursuing the inquiry as far as mental capacity will admit, he is still obliged to confess that there is an operating power beyond the reach of his comprehension.

It is only twenty-five years since anthracite coal was first used for fuel, and only twenty years since the first shipments of coal were made from Philadelphia, and yet during the last twelve months, about 3000 vessels have cleared from that port, laden with coal. If the trade progresses in the same ratio, what a vast amount of tonnage will be engaged in it twenty years hence.

In England, the transportation of coal by sea, is considered of the first importance to the shipping interest of Great Britain, as a nursery for seamen, from the large number of vessels engaged in the trade. The number of arrivals at the port of London, of vessels laden with coal, exceeds eight thousand annually. These vessels make about eight trips yearly, and average from 200 to 300 tons burthen. It is computed that at least 375,000 tons of shipping is required annually for carrying coal from one port to another in England and Wales.

THE DROUGHT is the general subject of conversation and regret both in town and country. In this city and the surrounding country the gardens and fields are almost parched up; so that flowers have drooped and withered, while vegetation and grass have lost every appearance of verdure. Every thing around us appears arid and sickly. The canal, the creeks, the runs, and springs, are almost all dried up; and nothing but dust can be seen in our streets, our houses, and even on the commons. Every one in town complains of the drought, and those who visit us from the country speak of the injury which their crops and gardens have already sustained from the want of rain. In Loudoun county, as we have just learned, cattle have been driven six miles and more for water.
[National Intelligencer.

☞ SUNDAY SCHOOLS! The Middlesex Sunday School Society will hold their next meeting at Lexington, on the second Wednesday of October, at 10 o'clock, A. M. There will be an Annual Report and a Conference of the Teachers in the forenoon, and a Sermon and Addresses in be afternoon. All interested in the education of the young in the Society, and out of it, are invited to attend. Will the Clergymen of the Society give public notice of this meeting in their respective churches the Sabbath preceding the meeting?
s28 B. FROST, Sec'y.

☞ NOTICE. The Semi-annual Meeting of the Worcester County Sunday School Association of Teachers will be at Framingham on Thursday next, Oct 3, at 10 o'clock, A. M. Addresses may be expected in the afternoon at the Rev. Mr. Barry's Church. Services to begin at 1 o'clock.
s28

☞ NOTICE—ALBANY CONVENTION. The clergy, who intend to be present at the Albany Convention on the 15th of the ensuing month, are earnestly requested, for important reasons, to give information of their intention to Rev Mr Briggs, Sec'y. A. U. A., at their earliest convenience. The Society in Albany extend a cordial invitation to the Clergy and laity of their faith to be with them on that occasion.
Albany, Sept. 16th.

MARRIAGES.

In this city, 24th inst. by Rev. Dr. Lowell, Rev. Charles H. A. Dall, of Baltimore, to Caroline Wells, daughter of Mark Healey, Esq.

In this city, Mr Robert N. Tullock to Miss Charlotte, 2d daughter of Charles Colman of Brookfield, N H.

On Wednesday evening, by Elder E. Edmunds, Mr Benjamin A. Soutra of Boston, to Miss Rebecca C. Sears of Plymouth.

On Tuesday evening last, Mr Wm S. Heath of Roxbury, Mass, to Miss Mary Sanderson of this city.

Mr John Warren to Miss Mary Ann Millard.

Mr Alonzo Evans of Boston, to Miss Sarah Roby, daughter of Daniel Hawkes of Saugus.

In Dedham, 19th inst, by Rev Dr Lamson, Mr Benj H. Otis to Mrs Anna Stone.

In Framingham, 12th inst, by Rev Charles Train, Mr J. Bradley Childs of Bolton, to Miss Sarah Ann Ramsdell of F.

In Chelsea, 15th inst, Mr Horace S. Taylor of Springfield, to Miss Eliza G. James of C.

In Dedham, by Rev Dr Burgess, Mr John Jennings, Jr. of North Natick, to Miss Elizabeth Lyons of D.

In South Woburn, 19th inst, Mr Stephen H. Cutter to Miss Almira Johnson.

In Milford, N.H. Mr Sumner Constantine, of Groton, Ms, to Miss Rachel F. Hutchinson of M.

In Savannah, 16th inst, Mr James M. Flanders of Boston, to Miss Eliza Nostrand of S.

In Brooklyn, NY., 10th inst, Mr Hanson H. Thomas, of Providence, to Miss Mary E. M., daughter of William Bates, Esq. of Wareham, Mass.

In Weathersfield, Vt, 11th inst, Samuel Dinsmoor, Esq. of Keene, NH., to Miss Anne Eliza, daughter of Hon Wm Jarvis.

DEATHS.

In this city, Mr John Whitney, 33.

In Charlestown, 25th inst, Mary, daughter of Mr Cyrus Blanchard, 21; Alice, widow of the late Mr Isaac Mead, 60.

In Framingham, 17th inst, Mr Elijah H. Foster, 46.

In Milton, Aug 30, of typhus fever, Thaddeus S. Ward, son of Capt Abraham Ward of Newhampton, NH., 17. [New Hampshire papers please copy.

In Lexington, 23d inst, Albus, son of Orrin and Sophia Gillmore, of Charlestown, 13 mos.

In Newton, 24th inst, Miss Susan H. Domett.

In Medford, Mrs Ruth Backus, 87.

In Wayland, William Johnson, 48.

In Brookline, 22d inst, William Otis, son of Michael Mellen, 16 mos.

In Dorchester, 19th, Francis H., son of the late John Dunmore, 19.

In Lexington, 19th inst, Mr Adna Nichols, 87, formerly of Cohasset.

In Dedham, 20th inst, Mr Nathaniel S. Parsons, 29.

21st inst, Eliza, widow of the late Mr Geo. Brown, 43.

In West Roxbury, 18th inst, Hannah, relict of Lemuel Billings, 82.

In Westford, 6th inst, Mrs Mary Perry, 96, relict of Mr Obadiah Perry, a soldier of the revolution.—Through a long and useful life, she was ever the warm and sympathising friend of the unfortunate, and untiring assistant of the sick and suffering. Until the infirmities of age prevented, she, in imitation of her divine master, 'went about doing good;' and now, free from the sin and sorrows of earth, rests, we doubt not, in 'that house not made with hands, eternal in the heavens.' B. P.

In Kennebunk, Me., 21st inst, Henry, youngest child of Rev Edward H. Edes, 16 months.

M. M. Root's

PHILOSOPHICAL THEORY AND PRACTICE OF PENMANSHIP,

IN Three Parts. Primary, Intermediate and Final—each Part in Four Books.

CHARACTER OF THE SYSTEM.

The object of this system is to furnish to Common or District School Teachers, the means of accomplishing all with their pupils in the art that the best Writing Masters can do.

This, it is believed, will be fully realized on trial, and at a less cost than for the use of blank writing books. It has been ascertained by careful analysis, that Root's Writing Books average four times as much writing for the pupil, as the same number of blank books; and from four to seven times as much as any other published system; and as the cost for each number is but a trifle more than for blank books, they must be much the cheapest, at least by more than one half. Besides, there is a great saving of time to the teacher, the copies being all set in a fac-simile of the beautiful hand of the author.

PLAN AND USE OF THE SYSTEM.

The arrangement is such as to enable teachers who use them to superintend and rapidly advance very large classes with comparatively little labor. Every exercise to be practiced, and letters to be imitated, is fully and clearly explained in bold type upon the same page with the lesson. This, and the ready set copies, with cuts illustrating and exhibiting both the correct and false positions of the hand and pen, enables any one of common capacity, who will read think, and exercise his own judgement not only to teach himself, but become, with the aid of these books, a thorough and successful teacher of practical writing. The whole plan is pleasing, interesting and effectual, entirely new and original with the author.

THE PRIMARY PART

Is for beginners, is peculiarly adapted for their youthful capacities. The lessons are so arranged that short, long, and capital letters are classed and practised first, according to similarity of formation; then, alphabetically in single letters and words, so as to fix the form of each letter in the pupil's mind. Each letter is alternated with exercises, to give facility of action to the muscles, and establish the correct manner of holding the hand and pen.

THE INTERMEDIATE PART,

Though a proper successor to the primary, may be used as a commencement by pupils somewhat advanced, or for self-instruction. It will produce a practical business style. It comprises as exercises, single small letters, entire words, capital letters, alphabetical sentences, and a series of bold exercises for acquiring great freedom and command of hand.

THE FINAL PART

Contains off-hand or whole arm exercises; capital letters, select sentences, of one or two lines each, and business transactions—such as Notes, Orders, Drafts, Receipts, &c., and the ornamental branches of the art, comprising Round-hand, German Text, Old English, &c. Each part, although gradually progressive, and designed to be used in regular succession, is so planned as to make a complete series of itself and may be used independently of the others. The whole forming the most complete, philosophical, practical and economical system ever before published.

For sale Wholesale and Retail, by
SAXTON, PEIRCE & CO.,
s28 133½ Washington st.

VALUABLE RELIGIOUS WORKS. Livermore's Commentary on the Four Gospels and the Acts of the Apostles, 3 vols 14mo.
Norton on the Trinity, 1 vol 12mo.
Norton's Evideuces of the Genuineness of the Gospels, 3 vols 8vo.
Noyes's Hebrew Prophets, 3 vols 12mo.
Noyes's Job, 1 vol 12mo;
Whitman's Friendly Letters to a Universalist, 1 vol 16mo.
Palfrey's Academical Lectures, 2 vols 8vo.
" Lowell Lectures, 2 vols 8vo.
" Sermons, 12mo.
Worcester's Last Thoughts on Important Subjects, 12mo.
Follen's Works, with a Memoir of his Life, 5 vols 12mo.
Greenwood's Chapel Liturgy, 12mo.
" Lives of the Apostles, 16mo.
" Sermons to Children, 16mo.
" " on Consolation.
The Last Days of the Savior, translated from the German, by Rev S. Osgood.
Fox's Sketch of the Reformation, 18mo.
Channing's Works, 6 vols 12mo.
" Self Culture, 32mo, gilt.
Published and for sale by JAMES MUNROE & CO., 134 Washington st. s28

MR. PUTNAM'S P. B. K. ADDRESS. An Oration delivered before the Phi Beta Kappa Society, in Harvard University, Aug 29, 1844, by George Putnam. Just published; for sale by WM. CROSBY, 118 Washington st. s28

FALL AND WINTER GOODS.
DANIELL & CO.,
201 WASHINGTON STREET,

HAVING enlarged our establishment the past season we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM,

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all the kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

HOUSEKEEPING GOODS.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, and we PLEDGE ourselves to sell as good a SHAWL, SILK, or any OTHER ARTICLE, at as low a price as it can be obtained at ANY OTHER STORE IN THE CITY. Purchasers may feel sure of buying CHEAP, as we always mark our Goods at the lowest price they can be sold for.

ONE PRICE AND SMALL PROFIT,

is still our Motto.

DANIELL & CO.,
201 WASHINGTON STREET.
s28

88 COURT STREET. 88

Furniture and Feather Warehouse.

J. F. KENNEDY would inform his friends and the public that he has on hand a good assortment of Furniture, of new patterns, and good finish.

—AMONG WHICH MAY BE FOUND—

Sofas, Secretaries, Bureaus,
Mahogany Rocking Chairs,
Parlor do do,
Centre Tables, Card do,
Work Tables, Pembroke do,
Mahogany Bedsteads, Maple do,
Looking Glasses, Ottomans,
Extension Tables, Patent do,
Feather Beds, Hair Mattrasses, Palm Leaf do,
Cane Seat Chairs, Common do,
Mahogany Sinks, Pine do.

Particular attention paid to putting up of Feather Beds and the making of Mattrasses. Feathers for sale in sacks. Purchasers may be assured of good articles, and such as they select.

Just received, 2 dozen Boston made Mahogany Chairs, of entire new pattern.

No 88 Court street, late Follinsbee & Wingate, near the head of Hanover street. s28

THE YOUNG MAIDEN—New Edition. Recently published, the 5th edition of the Young Maiden, by A. B. Muzzey, author of the Young Man's Friend, &c.

—CONTENTS—

The Capacities of Woman; Female Influence; Female Education; Home; Society; Love; Single Life; Reason for Marriage; Conditions of True Marriage; Society of Young Men; First Love; Conduct during Engagement; Trials of Woman; Her Solace; Encouragements.

The Young Maiden has been reprinted in England where it has met with a large sale as well as in this country. It is put up in the neatest style of cloth bidding and is one of the prettiest and most useful Gift Books of the season. Published by W. CROSBY, 118 Washington st. s28

Housekeeping Goods, &c.

THE subscribers offer to their customers and the public, at their NEW AND SPLENDID SALESROOMS,

NO. 333 WASHINGTON STREET,

Corner of West Street,

an extensive assortment of Dry Goods, adapted to family use, embracing a great variety, *ordered expressly*, of superior materials and best fabrics for great service.

—AMONG WHICH WILL BE FOUND—

LINEN SHEETINGS—Russia, Scotch, Barnsley and Irish Linen Sheetings, embracing all widths from 1¼ to 3 yards wide.

PILLOWCASE LINENS—Of all qualities, 9-8 and 5-4 wide.

SHIRTING LINENS. 7-8 and 4-4 Irish Shirting Linens, of the most approved fabric and finish, imported expressly for our own trade, of every quality from low to extra superfine for collars.

TOWELLING—3-4 wide Scotch, Irish, English, and Barnsley heavy Diaper in every variety of figure; Damask and Huckabuck Towelling in the piece; 4-8, 5-8 and 3-4 best Russia Diapers; Irish birds-eye Diapers.

TABLE LINEN—Satin and double Satin Damask Table Cloths, from 1¼ to 6 yards long, with Napkins and Doylies to match; colored Damask Doylies; Russia, Scotch and Barnsley Table Diaper and Damask by the yard, all linen—prices very low.

TABLE AND PIANO CLOTHS—4-4 to 12-4 colored Damask Table and Piano Cloths; French embossed do do; 6-4, 7-4 and 8-4 colored damask and plaid Table Covering in the piece.

BLANKETS AND QUILTS—Bath, Whitney, Gott's and Rose Blankets, of all sizes, from cradle and crib to single and largest sized double bed, of every price and quality manufactured; Superfine, Marseilles and Toilet Quilts, and patent Imperial Counterpanes, of every size; 8-4 Quilts and Blankets for ship berths.

FLANNELS—Of English, Welch, French and American manufacture, many of them warranted not to shrink, of every width from 3-4 to 6-4 and all qualities; bleached and unbleached Cotton Flannels; colored do for Linings; red, yellow and green wool Flannels; Salisbury figured do.

CLOTHS FOR BOYS WEAR—Consisting of Broadcloths, Cassimeres, Doeskins, Erminets, Cashmeretts, Gambroons, &c.

COTTONS—Bleached and br'n Sheetings, Shirtings and Pillow Case Cottons, of every width, quality, and style of finish, embracing the greatest variety to be found at any one store in the city, all of which are received direct from the manufacturer's agents and will be sold at the lowest prices.

Brown Linen Stair Covering.
Linen Druggets and Crumb Cloths.
In addit on to the above will be found a variety of

CLOAK, DRESS AND FANCY G

POETRY.

[For the Register.]

CALL TO MISSIONARY EFFORTS.

Speed the Gospel—quickly speed it,
Blessed Gospel of the Lord,
'Till each waiting soul shall hear it,
Hear and bless the sacred word.

Ye, who ne'er have known privation,
With the Gospel ever blest,
Heed ye not the desolation,
That pervades the distant West?

Even from your own New England,
Hear ye not the anxious cry?
Give to us a pure Religion,
Give it, ere we languish—die.

Ye, whose is the high vocation,
To instruct the wandering, weak,
Go, proclaim this great salvation,
Of this glorious Gospel, speak.

Christian soldier—marching onward,
To the land of Canaan fair,
Would you meet in Heaven your brother,
Give, to help him upward there.

Give, from out your earthly treasure,
With a willing heart and mind,
Give, of your abundant measure,
And a blessing you shall find.

Many a heart in anguish bowing,
With the weight of guilt and sin,
By the treasure you're bestowing,
Will a better life begin.

Many a worn and weary spirit,
Hungering for the Living Bread,
Shall Eternal Life inherit
Through the Gospel which you spread.

Speed it then—oh speed it onward,
For the time is waning fast,
Hasten, to send the joyous tidings,
Ere the day of life be past.

Haste—while time is yet imparted,
With the Gospel to comply;
Teach the weak and broken-hearted,
How to live—and live to die. M.

MISCELLANEOUS.

THE WHITE MOUNTAINS.

A correspondent of the Louisville Journal, writing of his tour to the White Mountains, says:—

"A party of us left Boston on the 6th instant by railroad, and, passing through the manufacturing towns of Lowell, Nashua, and Manchester with almost lightning speed, we arrived at Concord, the capital of the State, at noon.—Here we took stage, and passing through the beautiful villages of Meredith Bridge and Meredith Centre, we reached Centre Harbor, a most delightful spot, situated on an arm of Lake Winnepiseogee. After a pleasant night at a capital hotel, we prepared to ascend Red mountain, from the top of which we had a glorious prospect of the surrounding country and distant heights. Having spent an hour in gathering blue berries, with which this ridge is literally covered, we returned to our hotel, and took stage to Conway. Next morning we started in the stage for the White mountains, and in a few hours, found ourselves surrounded by the most sublime mountain scenery.

Passing on we came to the Willey House, a spot associated with all that is grand, and with all that is melancholy. In the rear was an immense mountain reaching its top to the skies—in front a small pile of stones with a stake in the centre, marking the spot where the dead were found, and where the dead are buried.—Here, as all do, we made a halt. I soon found that my former ideas of this calamity were altogether erroneous. From the accounts I had read of an avalanche overwhelming the family, I had supposed that a mass of earth and stones had come tumbling from the mountain, in the manner of a mass of snow in Switzerland.—Not so. Much rain having fallen, the water poured from the mountain's top, cutting its path wider and deeper as the torrent swelled. Necessarily much sand and gravel and many stones and trees must pass down as the path grew in width and depth. This chasm is directly in the rear of the house, and, as it approached the house, it divided itself into two parts like the letter Y, leaving the house in the angle. The family, becoming alarmed at the rush of the waters, and the quantity of drifts brought down, in all probability were afraid to remain in the house, during the night, and attempting to seek a place of safety had to pass over one arm of this pouring stream; father leading sons, and mother leading daughters, and in the attempt were swept off by the water and drifts. In this way the nine human beings perished, leaving none to tell the story. From the Willey House we advanced two miles to the Notch. Here the effects of power not less than Almighty are clearly manifest. Immense mountains rent asunder, and the perpendicular walls supported by huge abutments—for what! apparently for a passage for the river Saco, here is a stream not larger than your arm, and for the ingress of the human family to the beautiful lawn within the mountains. Some hundred yards above this Notch our party are now quartered. This hotel is a suitable place for sportsmen and fishermen, but not exactly for ladies. The landlord is a kind and obliging man.

The next morning at eight o'clock four of our party, with several others, prepared to start for Mount Washington. This journey is usually accomplished on horseback. The horses are well trained and understand well the difficulties of the path. Our company consisted of sixteen ladies and gentleman on horseback, and two gentlemen on foot, all with their hats and bonnets lashed tight to their heads, and their great coats and cloaks fastened to their horses. Several of the party had never before mounted a horse. A guide, and a capital fellow too, named Hall, was commander-in-chief. Two of the horses carried saddle-bags well stuffed with good things for refreshment. The word to start was given, and on we went one after the other in a line, the commander on foot. The spectacle now was beautiful. The train winding up the crooked and narrow path—the horses, of every color, and moving slowly as the ascent became steep and the road difficult, apparently knowing exactly how and where to place their feet, and maintaining their respective distances from each other, the commands of the guide to the various horses, all of which have names, and every motion of which he seemed to observe—all formed a scene grand and beautiful—at one moment humorous, at the next fearful. After a journey of an hour and a half we reached the top of Mount Clinton, half an hour more brought us to the top of Mount Pleasant, where we had a noble prospect of the surrounding world. Thence, after putting on great coats and cloaks, we proceeded to Mounts Franklin and Monroe, and in four hours and a half reached the summit of Mount Washington, 8,800 feet above the level of the ocean, by late admeasurement, and 8 miles from our hotel. Now, on the top of the highest peak in the United States, with the distant ocean on one side, the Green mountains on another, with our eyes wide open for our reward, we could see—not three yards before us. We were in the midst of a dense cloud, the wind blowing almost a hurricane, and the thermometer at 35°. It required all our strength to stand up straight, and keep ourselves from being blown over. Under the lee of a huge rock, where there is a spring, we opened our saddle-bags, and with an appetite whetted by our toil, we partook of the rich stores provided by our landlord.

While enjoying ourselves as wind and weather permitted, two other parties from different hotels reached the summit. We hailed them, with pleasure, as one ship's company hails another ship's company in a distant ocean.—We inquired for their dangers and difficulties, and told our own, and learned that one of the parties had fallen in with six bears. The word now was given to return—descendere--hoc opus. Some, being afraid to ride down the steep and rough path at the summit, walked down half a mile and then mounted their horses. In a line we returned by the same path that we had ascended. One lady was dismounted, and one gentleman, ambitious to get ahead, was thrown from his horse and considerably injured. The rest of us reached the hotel in safety at sunset. We here met Mr. Gourlay, of some fame during the late Canadian rebellion, but of more notoriety from his statements that he has not slept for five years and eight months. In this assertion he is evidently sincere. He speaks of his situation as a calamity, and not as a thing to boast of, and, in proof of it, challenges any examination and any experiments. He is a man about sixty-six years old, and his wardrobe consists of a suit of linen clothes and two shirts, both of which, for the convenience of carrying, he wears at the same time. Below our hotel, through the Notch about one mile, a party of young gentlemen, on a hunting and fishing excursion, are encamped. They are very polite to all who call upon them, and seem to be enjoying themselves much. A few yards from our door is a small pond, which is the head water of the Saco river, and also of one of the tributaries to the Connecticut river. Five miles further up the lawn is Falegan's hotel, an excellent house and crowded with company.—Here we found gentlemen and ladies from almost every State, among others Gen. Hernandez and family from Florida, and Col. Churchill and family. From this house there is a path to Mount Washington, said to be a fine one. In this land of wonders, after the view of the grand scenery, nothing attracts the attention of a stranger more than the immense quantity of raspberries growing on every side and in every place. The whole land is covered with raspberry bushes—and thousands of bushels of this delicious fruit must here be annually lost from want of gatherers and consumers. In the days of speculation, I much wonder that a grand union assistant junction White mountain raspberry gathering and eating corporation was not started.—Its stock, I am certain, would be as valuable as that of many of the companies of those days. Should I find leisure, I may write you a line touching our excursion to Franconia hills, the flume, and the old man of the mountains."

SOLAR PHENOMENON.

The New Haven Palladium gives a description of this solar display probably from the pen of Professor Olmsted:—

THE HALO. The Rings around the sun yesterday (September 9th) for two hours before and after midday, appear to have been generally observed by our citizens with much interest, and to have awakened an intelligent curiosity to learn more respecting appearances of this kind, and their causes.

The present Halo was remarkable for its duration, and afforded favorable opportunities for observation. About mid-day, it consisted chiefly of two complete rings, one about 45 degees in breadth encircling the sun at its centre, and the other about 72 degrees broad, having its centre in the zenith, while its circumference passed through the sun. The smaller circle was accompanied by an eclipse of the same major axis and of small eccentricity. Directly opposite to the sun, 36 degrees north of the zenith, the circumference of the larger circle was intersected by two other circles of nearly or quite the same diameter, forming, at the point of intersection, a bright spot, such as would naturally result from the combined light of the three luminous rings. The ring that encircled the Sun exhibited the colors of the rainbow, frequently with much vividness and beauty. The other rings were white, and fainter as they were more distant from the sun. Small portions of circles, however, with prismatic hues, appeared at different times both in the East and West.

On recurring to works that give an account of solar halos of past times, it will be seen that the majority of them correspond, in their general features, to this, having a circle and eclipse around the sun, a larger circle with its circumference passing through the sun's centre, and two other circles intersecting this at a point directly opposite the sun. Thus in the 7th and 10th volumes of the American Journal of Science, two halos are figured bearing all these characteristics. The circles, however, are sometimes still farther multiplied, and of dimensions varying from the present.

Such a uniformity of structure must depend on *some* law, which regulates the formation of halos; but the nature of this law is not fully developed, although its investigation has occupied the most eminent opticians, as Descartes, Newton, Huyghens, Mariotte, Young and Brewster. The cloud which forms the basis of the phenomenon, is always the same, both in the solar and the lunar halos, consisting of a thin, gauze-like, milky vapor, called by meteorologists *cirro-stratus*. It is known to be very high, falling within the region of perpetual congelation, the lower limits of which, in our latitude, are about two miles above the earth. The moisture deposited by these clouds, would be in the form of snow or particles of ice, and it is from the peculiar reflections caused by the bright surfaces of such crystals, that these phenomena are believed to be produced. Not much difficulty has been experienced in accounting for the production of the ring that encircles the sun, since its cause is somewhat similar to that which produces the rainbow; but to explain the origin of the ring which has its circumference in the sun's centre, has been found much more difficult. The reflection of the sun's light from crystals of a cylindrical and prismatic form, has been supposed to furnish a clue to the explanation, although it has not always clearly appeared how this would produce the appearances in question. The following experiment may perhaps throw some light on this subject.

Admit a beam of the sun's light into a dark room through a small hole in the window shutter, letting the image of the sun fall on the floor, or on the opposite wall. Into this beam introduce a glass tube. Immediately a ring will appear, whose circumference passes through the centre of the solar image. By giving different inclinations to the tube, in respect to the beam, the diameters of the circles will be greater or less. In a similar manner, the rays of the sun falling upon cylindrical or prismatic crystals of ice, perpendicular to the horizon (their natural position,) and of course inclined to the solar beam at a given angle, may produce the circle that passes through the sun's centre.—We will not, at this time, attempt an explanation of the peculiar reflections that form the subordinate rings. O.

LETTER FROM EUROPE.

BADEN-BADEN, (Germany) July 5, 1844.

Conceive, if you can, the earth of Bunker Hill raised seven times as high as the cap stone of its monument. Upon such an eminence the Baronial Lords of Baden, a thousand years ago, erected a Castle covering more ground than the entire enclosure for the State House ground of Massachusetts. About 500 years after, they abandoned this eyrie in the clouds, and built another strong hold lower down the mountain, leaving their ancient residence, which had before been exposed to the fury of war, to the storms of heaven and the desolation of time. Still this enormous structure remains, magnificent in ruin. Its roof is gone. Whatever was originally of wood has mouldered into dust. Parts of the outer wall have fallen down. The floors, the ceilings, the columns, and all that formed the interior ornaments, have either entirely disappeared, or remain only in mutilated fragments. The Salle d'Armes is a forest. Beach and fir trees grow thick in the court-yard. Oaks of a second growth more than a century old take root on one of the bastions. Moss covers the walls that remain, green ivy winds up their sides, and thick shrubbery has a luxuriant vegetation in their wide crevices. But there is enough of this old Castle still standing to rebuild all the houses in Park street. The ancient outline is distinctly visible. Its halls, chambers, banqueting-rooms may be traced in spite of desolation; its battlements on three sides may be mounted; and one majestic tower, with nearly its entire height, still maintains its position in defiance of the universal destroyer. From this dizzy eminence may be seen as much of the world as the eye has power to reach. The black forest, famous for its historical associations, the Rhine--the distant Vosges in France present themselves in all their sublimity. On the one side, the Cathedral of Strasburg glitters in the sun shine,—the city of Carlsruhe lies in the line of the horizon on the other. Beneath, whatever is beautiful in the prodigality nature, the valley of the Mourg, considered one of the most picturesque in Germany, villages, churches, convents, palaces, fields rich with a promised harvest of corn, wine and oil, and the gay crowd that throng this fashionable watering place, all combine to form a grand panarama as magnificent as it is original. It was on the highest battlement of this old Castle, the sky for our canopy and its broad wall for our seat, with hearts full of the recollections of the country of our birth, we celebrated the anniversary of its independence with a sincere and fervent feeling of gratitude that we are American citizens. What place more appropriate than these decayed monuments of despotic power! Where could the love of republican freedom be more strongly excited than in this view of a rich country and a poor people; or how could our national pride be more worthily indulged than in the comparison of what we had left and what we had found! The structures of oppressive power are every where to fall; they will become like this old Castle, the mere objects of a wondering curiosity in that exaltation of universal humanity which may date its greatest epoch in the American revolution.

The feudal lords of Baden, when they quitted the upper castle, erected another, in which their successors now reside. We visited this too, and marked the evidence it gives of the age of its establishment. Here are dungeons hewed under the walls in the solid rock, and closed by stone doors a foot thick, and weighing more than a ton. We are shown a rack-chamber, in which remain the original fastenings of the instruments of torture—a hall of judgment for the tribunal—or one like it—described in Ann of Geierstein, and the open shaft, also, through which the miserable beings were let down to their subterranean abode. We entered these awful recesses, where not a wandering moonbeam ever found its solitary way. In these very prisons men had been tortured, starved, murdered. Beneath us, in a still lower depth, is the receptacle of the bodies of these victims. There, yet remains what time has not converted into dust! There, then, is a spot for an American to learn the value of his birthright, and to feel the blessings of that political and moral atmosphere of his country, which has permitted nothing of the kind ever to exist. To be sure, these dungeons have not been used for many years. They are shown as memorials of a past age. But why! The rights of man are better understood. Education and humanity have triumphed. [Correspondence of the Daily Advertiser.

A BAD BARGAIN.

The following occurred in one of the towns of Massachusetts not far from Rhode Island.—It is a compound of rum and benevolence, appetite and cunning, high and low depravity, such as seldom comes to light.

'Husband, what do you think I have done today!' said Mrs. C. to the keeper of a country store, where the drunkard's 'O-be-joyful' was still sold, upon his return home to dinner.

'I cannot possibly tell, my dear; I dare say something clever.'

'Well, I never did such a thing before, but the man looked so pitiful, I thought I would encroach upon your wardrobe a little, for once, as I knew you could well supply the poor creature's wants without any inconvenience to yourself'

'You have given away one of my coats, I suppose; hope you didn't make a mistake, and give my go-to-meeting one, did you?'

'Oh, no; I gave away one of your shirts.—He said he'd none, and had called to beg one—so I gave him one, and he went off as happy as if I had given him a cow. I don't know when I have seen such a smile of joy at so small a gift.'

'Given a shirt! I should like to know who there is so poor as to be without a shirt. Old Tom Jones is the poorest creature I know of, and I don't believe but he has got a shirt, as poor a drunkard as he is.'

'Tom Jones!—there, I don't believe but it was Jones; I have heard you describe him, and it was him, I know. He looked cunning, and that smile of his seemed to be half joy, half fun, and if I was Irish I should say the other half was *savage*.'

'Very likely it was Jones, for he has been in the store to-day.'

'Has he? and had he a short jacket on, and holes in his pants, and miserable shoes, without stockings?'

'Just so.'

'He is the very man. Had he a bundle, or had he put his shirt on?'

'He had a bottle, as usual, but I saw no bundle, and I did not notice whether he had a collar or not.'

'His bottle! well, I hope you did not fill it for him, for that would seem like the story in the paper lately, where the wife told the husband she would supply the drunkard's family out of the house, as long as he supplied the rum from the store. Did you let him have any?'

'Any what, my dear, molasses or vinegar!—You have no objections to my selling him any thing he will pay for?'

'Yes, I have, you know I have. I would not sell him rum for pay, and you may trust him for any thing else. I wish you would let him have molasses. His wife would be glad of that. But did you let him have any rum?'

'Yes, my dear, I did. He seemed so feeble, and wished that I would let him have a little.'

'How much?'

'Half a pint!'

'Half a pint! enough to make him get drunk, and he will lose his shirt before he gets home, and I might as well have turned him off without it. Well, now, husband, let me know, do you trust Jones for rum?'

'No.'

'Did he pay for it?'

'Yes.'

'How much?'

'Six cents.'

'In money?'

'No.'

'How then?'

'In rags.'

'In rags! I'll bet a dollar you have bought your own shirt back again! and I'll go this minute and see.'

'No, you sit still and finish your dinner.'

'No, no, you shan't go, I'll go myself. It will be such a good one. I'll make you ashamed of selling rum this time, at any rate.—There! there! Here it is, torn to pieces, and you have bought it for rags.'

OLD BUILDINGS.

The New York Express publishes the following extract from a correspondent's letter, dated at Portsmouth, N. H.

"There are some of the finest, ancestral looking old mansions in this place that I have ever seen, which were built exclusively of wood, with balustrades upon the roofs, heavy cornicing both inside and out, wide halls, high ceilings, and waste room enough between the *inhabited* portions of them and the roof, to quarter two or three families, city fashion. Among these old dwellings is one particularly endeared to the inhabitants, as having been the residence for many years of the late Governor John Langdon. It was also occupied by Washington on the occasion of his visit to the town about the time of the Revolution; and also by Lafayette, while on his tour through the country. Gov. Langdon was one of the purest and truest patriots of '76. During the darkest hour of the Revolutionary struggle, word came from Massachusetts that soldiers were needed to assist in repelling the British General Baum. New Hampshire was too poor to provide necessary food and clothing even to a single company.—And a meeting was called of the people of Portsmouth and vicinity, to see if anything could be done by the citizens. John Langdon arose and uttered these words: "I have three thousand dollars in gold and silver, and the plate in my house is worth as much more.—They are at the public service. If we succeed in defending our homes and firesides, I shall get my pay—if not, money will be useless."—If that was not patriotism, and if we do not cherish the memory of such men, then, indeed, are we degenerate sons. With the means thus afforded, a regiment was raised, and with what result, history tells. He afterwards held the office of Governor for many years.

Yesterday afternoon, with one of the fair daughters of Portsmouth as a cicerone, I crossed to Kittery Point, one of the most interesting spots to the antiquarian in this country.—Here flourished Sir William Pepperell, the hero at the seige of Louisburg, (now Sydney, C. B.) away back in the days of William and Mary.—He was knighted, and was made governor of the Province, which office he held for many years. His mansion house, a fine old relic of antiquity, is still standing. Until quite modern times, I am told, it contained all the ancient family furniture, family paintings, &c; but falling into the hands of an unworthy descendant of the knight, it was brought to the hammer, and its household goods scattered to the four winds. What a pity that some one who possesses the taste and ability had not purchased the whole, and preserved them in their pristine glory. Near the mansion, upon a mound, beneath a spreading tree, is the tomb erected by Sir William to the memory of his father, and in which the remains of the whole family were, from time to time deposited. Under the family arms is the following inscription: "Here lyes the body of the Hon William Pepperell Esq., who departed this life the 15th February, Anno Domini 1743. In the 87 year of his age, with a great part of his family." Sir William himself died in July, 1759, aged 63. Not far off is another fine old building, of a very neat and tasteful style of architecture, erected by Lady Pepperell, after her husband's decease, and the residence of Sir William's daughter, a Mrs. Sparhawk, is still standing in the neighborhood.

A gentleman of Portsmouth, I am told, has a considerable number of original manuscript documents connected with Sir William's history, and is, at his leisure, preparing his life for publication. The sooner he finds *leisure* to *finish it*, the sooner will the public get hold of a very curious and interesting work; and I would suggest to him to fail not of giving an engraving or two of the old mansion, the family sepulchre, &c. There is a tradition in the neighborhood—but I do not vouch for its correctness—that Sir William, like Hamlet's father, after he was quietly inured, took a fancy to "revisit the glimpses of the moon," very much to the annovance of the good people in the vicinity. In their extremity they called in the aid of the good old Parson Stevens, who gave the ghost a task to perform, the accomplishment of which would entitle him to the privilege of resuming his nocturnal rambles. It was to form and *coil* a cable from the sand of the beach near by.—The difficulty, it appears, lay not so much in forming as in *coiling* a cable, and as he never was seen afterwards, it is to be presumed that the task was too hard for him."

BEGGARS IN FRANCE. A correspondent of the National Intelligencer says:—

"At Lyons, last month, forty thousand francs were discovered in an old piece of furniture left by a mendicant. Every day it happens to me to note how easily the French are moved to bestow their change. Two veteran beggars here, with long silver locks and beards, and heads worthy altogether of a Rembrandt's pencil, have selected as their beat the avenue of St. Cloud. On the 1st May, the king's festival, I told one of them, stationed where the multitude from the railroad of the right bank were to pass, that I would give him five sous if he would state to me truly the sum he was likely to get in the course of the day; he agreed, and estimated it at from forty to sixty francs. He had no reason to exaggerate. Another of these aged vagrants fixed my attention in the beginning of the season; thick gray hairs hang from each side of his head, and reaches his shoulders; the broad middle is quite bald, and of a deep yellow from forehead to neck. I have never seen him otherwise than bareheaded, even in the worst weather. About a fortnight since, I observed him in the market very early, leaving a stall where he had deposited a basket. I questioned the old woman in the stall about him. She was surprised that I did not know the old *pilgrim*.—"He gets his living, chiefly, by carrying for hucksters and shop keepers; he prays for those who give him anything, and be assured that he has been of real service to many; *he has been to Jerusalem*." I fell into a conversation with him the day after, on the main avenue, and near my door, which he passes frequently. His story is this: "I am eighty-six; I have not worn from boyhood, hat or any other headgear; when I was fifty I accompanied two priests to Palestine; I have never been sick; I walk on an average two or three leagues a day; I do not ask alms; the small dealers (*les petits commercants*) keep me from want by their commissions."

IDOLATRY RENOUNCED. The following is from the New York Journal of Commerce.

'From the latest intelligence received at the miss onary rooms, the population of Southern India seems rapidly advancing to a point where the renunciation of the foolish, degrading, and unsatisfying rites of idolatry will be very frequent. Under date of March 14, 1844, the bishop of Madras says that ninety-six villages, in the province of Tinnevelley, have recently come forward, unsolicited, and utterly abolished their idols, requesting to be taken under Christian instruction. One of the English missionaries, at an earlier date, says, that he had within the two preceeding months, received seven hundred natives under his care. And from a very recent letter of one of the missionaries of the American Board, it appears that, although there has been no movement of so decided a character in the territory embraced within the plans of the Madura mission, many things are exceedingly hopeful; and that, could laborers now enter this field, in requisite numbers, there would be no doubt of soon gathering an abundant harvest.

BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationational Sunday School, (Rev. Mr Barrett's) Boston,
Rev Mr Osgood's Sunday School Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

'The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of this book. One of its peculiar merits is, that it is *purely* a 'Sunday School Hymn Book.' Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, rural excursions, &c. To the whole is appended a series of lessons and prayers appropriate for the opening and close of school. This book has the approbation of the Sunday School Society, and needs no higher recommendation.'

BENJ. H. GREENE,
je29 Publisher, 124 Washington st.

MISS DODD'S POEMS. Poems, by Mary Ann H. Dodd, 12mo; just received by WM. CROSBY, 118 Washington st. aug24

SPRING GOODS.
C. MESSINGER
RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other
DRY GOODS,
At 177 Washington Street,
Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of
LINENS,
—of different textures—such as—
5-4, 6-4, 10-4, 12-4 Linen Sheetings,
Pillow Case Linens, 7-8 and 4-4 Linen Shirtings,
Richardson's undressed Linens,
6-4 to 10-4 Linen Damasks,
6-4 to 10-4 Linen Damask Table Cloths,
Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
Bird's-eye Diaper, Scotch Diaper,
Shaker Diaper, Russia Diaper, Huccabuc Diaper
CRASH—Brown damask Table Cloths, brown damask Crumb Cloths.
DOWLAS—Window Shade Linen, Linen Cambrics, Linen Cambric Hdkfs, Linen Lawns, brown and slate Linens.
Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.
BATH WHITNEY AND ROSE BLANKETS—Crib Blankets, Power Loom Quilts, Imperial Quilts, Counterpanes, Comforters, Furniture Dimoty, Cotton Fringes, Tickings, Jeans, Drillings, Cambric and Muslins, Bishop Lawns, stripe and check Muslins.
COTTON SHEETINGS and SHIRTINGS, from the best manufactures.
3-4, 7-8, 4-4, 5-4, 6-4 UNSHRINKING FLANNELS, English Flannels, Gauze Flannels.
DRESS and CLOAK GOODS—French and Italian Silks, Alepines, Mouslin de Laines, Alpaccas, Prints ane Ginghams, Thibet Cloths, Victoria Robes, Indiana Cloths, &c. &c. &c.
Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.
VESTINGS, &c. &c. tf mh23

HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. But this is not all. The connecting of not less than four different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorably the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and replaced again, at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again: and yet, when on, are firm, easy and inoffensive. These are improvements that commend themselves to the consideration of all who may desire artificial teeth. During the two past years not less than 15,000 teeth that had become painful, by reason of the exposure of the dental nerve, have been successfully treated by Dr S. by first destroying the nerve and living membrane of the teeth with his anodyne, without pain, and then filling them. As there is a general disposition in the community to defer all unnecessary operations on their teeth until they become painful, it is most respectfully urged, that all teeth be immediately filled, as soon as decay has commenced, before the general health of the teeth is effected, and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivot, is found to be objectionable, as the pivot is too large, 4 vols 8vo; Norton's Evidences of the Genuineness of the Gospels, vols 2 and 3; Encyclopedia Americana, 13 vols; The Works of Mrs Opie, 3 vols 8vo; Channing's complete Works, 6 vols; Bridgewater Treatises, 7 vols 8vo; Thiers' History of the French Revolution, 4 vols 8vo; Prescott's Ferdinand and Isabella, and Conquest of Mexico, 6 vols 8vo; Barber's Historical Collection of Massachusetts; Carpenter's Harmony of the Gospels; Milman's History of Christianity, 8vo; Wilson's Concessions of Trinitarians, 8vo; The Works of Shakspeare, Byron, Cowper, Scott, Hemans, Mrs Ellis, Percival, Longfellow, &c; Dr Greenwood's Sacred Philosophy of the Seasons, 4 vols 12mo; Miss Beecher's Domestic Economy; Dr Bigelow's Useful Arts, 2 vols; Noctes Ambrosianæ, 4 vols; Macaulay's Miscellanies, 1 vol, &c. &c.
Country and Parish Libraries supplied on the most favorable terms. W. CROSBY,
s7 118 Washington st.

THE POETRY AND HISTORY OF WYOMING. The Poetry and History of Wyoming, containing Campbell's Gertrude, with a biographical sketch of the Author, by Washington Irving, and the History of Wyoming from its discovery to the beginning of the present century; by Wm. L. Stone; 12mo, plates. A few copies for sale by J. MUNROE & CO. 134 Washington st. aug10

LEA, or the Baptism in Jordan, by Strauss, Author of Helon's Pilgrimage, The Life of Christ, &c.—For sale by W. CROSBY, 118 Washington street. aug17

DANIELL & CO.,
201 WASHINGTON STREET,
HAVING completed the alterations in their Store would give
NOTICE TO THEIR CUSTOMERS,
that they have again opened with a
Fresh Stock of Spring Goods,
and they will receive by future arrivals of the
STEAMSHIPS AND FRENCH PACKETS,
every new style of
LONDON AND PARIS GOODS.
They have added to their establishment a large
SHAWL ROOM,
and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.
A beautiful assortment of new styles
COL'D DRESS SILKS.
Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*
They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.
Constantly on hand every article of
MOURNING GOODS.
COTTONS and FLANNELS of the best manufacture.
LINEN CAMBRIC HDKFS, of every price and quality.
BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of
HOUSEKEEPING GOODS.
Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.
DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.
ap20

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 Franklin Street, Boston.
DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.
He has likewise secured the services of Mr HENRY B. MAY, as an assistant.
Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.
Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.
The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are used, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.
He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.
These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street,	Salem.
E. G. Tucker, M. D., 4 Hamilton place,	"
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street,	Lynn.
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

MORE ROOM. *SAXTON, PEIRCE & CO.*, Publishers, Booksellers, Periodical Dealers, and Agents for Cheap Publications, No 133½ Washington street, have recently enlarged their establishment, for the better accommodation of their numerous customers. They have now on hand, the most extensive variety of MISCELLANEOUS BOOKS, CHEAP PUBLICATIONS, and MAGAZINES, to be found in the United States; and their facilities for obtaining them, are such as to enable them to sell at as low a rate as can be purchased in any city in the Union.

NEW ANNUAL FOR 1845.

A Love Gift for 1845; being selections from the earlier English Amatory Poets, 1 vol 16mo, various styles of binding, and a splendid plate, printed in five different colors, the first ever done in this country—will be ready early in September.

Messrs S. P. & Co. have long been engaged in the sale of Cheap Publications, New Books and Magazines, and are at all times supplied with the greatest assortment that the market affords. Every new Work published in the country may be found at their counter, as soon as issued, they being Agents for the great publishing houses South, (Harper & Brothers, Appleton, Lea & Blanchard, Carey & Hart, and others.)

Orders addressed to us for any Book published in the United States, will be answered immediately, and at the lowest rates.

SAXTON, PEIRCE & CO.,
133½ Washington street,
Publishers, and Agents for Harper & Brothers, and others. aug31

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for doors and stairs; Painted Carpets of all widths; Rich Figured Buckings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Furchasers are invited to call and examine for themselves. a29

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices